

MARKETING TOOLS FOR INCREASING ATTENDANCE
IN THE TWENTY-FIRST CENTURY
CHURCH

Michael V. Scruggs

Bachelor of Science in Design, The Ohio State University, 2001
M.A., Cincinnati Christian University, 2011

Faculty Mentors
Randy Grimes, D.Min.
Harold Hudson, D. Min.
Stephen Swisher, D.Min.

A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO
December, 2014

**United Theological Seminary
Dayton, Ohio**

**Faculty Approval Page
Doctor of Ministry Final Project**

**MARKETING TOOLS FOR INCREASING ATTENDANCE
IN THE TWENTY-FIRST CENTURY
CHURCH**

**Michael V. Scruggs
United Theological Seminary, 2014**

**Faculty Mentors
Randy Grimes, D.Min.
Harold Hudson, D. Min.
Stephen Swisher, D.Min.**

Date: _____

Approved:

Faculty Mentors

Associate Dean of Doctoral Studies

TABLE OF CONTENTS

ABSTRACT.....	v
INTRODUCTION	1
CHAPTER	
1. MINISTRY FOCUS	4
2. THE STATE OF THE ART IN THIS MINISTRY MODEL.....	31
3. THEORETICAL FOUNDATION.....	54
4. METHODOLOGY	111
5. FIELD EXPERIENCE.....	122
6. REFLECTION, SUMMARY, AND CONCLUSION	141
APPENDIX	
A. VISITOR QUESTIONNAIRE FORM	150
B. PASTORAL APPROVAL LETTER.....	152
C. SOCIAL MEDIA SURVEY QUESTIONS.....	154
D. RCMi STAFF SURVEY QUESTIONS	165
E. FACEBOOK COVER PHOTO	176
F. FACEBOOK PAGE PROMOTION	178
G. FACEBOOK PAGE PROMOTION.....	180
H. TWITTER PROFILE PAGE	182
I. INSTAGRAM PROMOTIONAL GRAPHICS	184

GLOSSARY	187
BIBLIOGRAPHY	190

ABSTRACT

MARKETING TOOLS FOR INCREASING ATTENDANCE IN THE TWENTY-FIRST CENTURY CHURCH

by
Michael V. Scruggs
United Theological Seminary, 2014

Faculty Mentors
J. Randy Grimes, D.Min.
Harold Hudson, D. Min.
Stephen Swisher, D.Min.

Revival Center Ministries International (RCMI) in Dayton, Ohio was this project's context. The underlying hypothesis was that RCMI's ability to use social media marketing could have a positive impact on attendance. The objective was to discover which social media tools would most effectively encourage church attendance among members of the millennial generation, and why. A qualitative methodology using surveys, a focus group, and questionnaires helped identify why visitors attended. Through the use of this methodology, it was determined that visitors were more likely to be engaged in church activity with a higher probability of attending service when solicited through Facebook.

INTRODUCTION

It is the author's premise that marketing is the new evangelism. As the times have changed from first century Palestine to 2013 New York City, so have the people. Not to mention how they are approached. The gift remains the same while the wrapping paper and the box that holds it may change from time to time to meet the needs of the recipient.

Marketing is communication. Its aim is to communicate a product, an institution, even a person to a particular audience. It is the study and practice of better, faster, cheaper and friendlier. The product or service a company provides is the "what" of its existence. Marketing is the "how." In a church setting, the "what" is the spreading of the Word of Christ. The intent is to grow the Church, heal the world and bring the Good News to those that have not heard it.¹ Howard Hendricks is quoted as saying, "In the midst of a generation screaming for answers, Christians are stuttering." For a long period of time the church has been seen as antiquated and out of touch with reality. It has been the target of ridicule and mockery and while it would like to find a basis by which to blame others, Christians may very well be the sole reason people never come to, or turn away from, Christianity.

¹ Andy Havens, "What Is Marketing?" <http://www.churchmarketingsucks.com/2004/11/what-is-marketing/> (accessed December 2012).

This project is designed to show the absolute need of marketing tools to help churches foster growth in this age of social media, particularly amongst a generation of individuals that are younger than forty years old.

Chapter one relates the story of how God was able to take a young man with a love for art and creativity and a newly found passion for Christ and conflate the two worlds to make an impact for the Kingdom. At the time, because I was never exposed to anything different, I thought the two worlds would forever have to be mutually exclusive. God proceeded to navigate me through what would be considered secular environments to acquire particular skill sets that would aid in bringing the modern church into the same arena as any other marketplace business when it comes to attracting customers, without losing its essence.

Chapter two speaks to what is currently taking place around the world to help the corporate church keep the attention span of congregants that are inundated daily with ticker feed information. The average cell phone carrier is an app away from the latest and greatest on what is happening in everything from sports to fashion to gossip. Not to mention, this information can be gained in the amount of time it takes a choir to transition from one hymn to another. And if not careful, some of this information is being gained the moment the choir transitions from one hymn to another. Those that are taking advantage of the world's technological advances are also falling further and further away from the church at a dangerous rate due to its inability to keep up with the pace.

If marketing is a form of communication, then chapter three shows how God intended His followers to communicate to non-followers about how, when, where, and why to follow Him. This chapter explores Old and New Testament scriptures and reveals

God's desire for His people to intentionally pursue and create new disciples.

This is a mandate given by God to those who choose to follow Him. It is called evangelism. How evangelism is done is the premise that is being discussed. Gutenberg viewed evangelism as mass-producing the Bible on his printing press, while Wesley saw this as an opportunity to train others in the field of evangelism, thus cloning himself in order to clone others.

Chapter four illustrates my qualitative research utilizing pre and post test surveys, a focus group from within the congregation, and visitor questionnaires. This paper argues that by implementing social media as a form of marketing, the millennial generation, which was our target audience, will be more likely to attend church. Surveys amongst staff and social media users illustrated certain patterns that proved helpful when developing a strategy to implement.

In chapter five, the themes that emerged indicated that Facebook was the social media tool of choice due to its ability to allow an individual to express themselves or get across a message in a variety of ways such as word, picture or video. It is also considered more personal to use Facebook even though you are never talking to an individual face to face. It is a form of virtual reality that allows an individual to converse with another while in their underwear, without feeling any of the shame.

Chapter six highlights my thoughts on how to best replicate this project for other churches as well as issues that may have affected data collected along the way. It is my desire to make this data available to churches that have a passion for seeing lives changed through the word of God but have been using the same methods of attraction for several decades with minimal growth to show for it.

CHAPTER ONE

MINISTRY FOCUS

Spiritual Autobiography

My life started circa 1990, which would have been about the sixth grade. Or maybe that is when I actually died. It was at this period of my life that I happened to have a Joseph-like dream that entailed me doing exactly what it is that I do right now, and that is preaching the gospel. In the dream I was standing in a pulpit during a church service donning a black robe proclaiming God's Word to an eager congregation. I recollect being in a conversation with a group of friends following the dream. We were all talking about what we would be when we grew up. Without hesitation, I told them I was going to be a preacher. With my precocious background and almost sinister behavior, coupled with the fact that I did not come from a preaching pedigree, this evoked laughter...even from myself. From that moment on I did not really think anything of the dream or what it meant for that matter. I was busy being a kid and enjoying all that it had to offer. It was not until June of 1997 that the dream was recalled to me. It was then that I was graduating from High School and really addressing what my plans for the future were

to be. God guided me back to His calling on my life. If I died to his self in 1990, this was the moment that I was resurrected.

It was on a cul-de-sac that I discovered life. The thing about growing up on a dead end street is that everybody seemed to know everybody else on that end of the street. That street was family. This was the era when other people could discipline a child if their parent was out of sight. It was truly the taking a village to raise a child mentality. Because of that, I not only cite my natural parents for my successes in life, but also those whom I found myself surrounded by on a regular basis. They were the ones who were willing to, chide, correct and discipline, as well as notify my parents when I returned so that the chiding, correcting and disciplining could continue at home.

Even with growing up in a two-parent household in the suburbs, my life was nothing like the Cosby's. Both of my parents were born in the southern region of Alabama. As many of their time did, they moved to Ohio for opportunity. Neither had an opportunity to fulfill their pursuit of happiness as they had initially planned, but both made it clear that they were willing to sacrifice in order for their children to have better.

My father was a military veteran that spent time in Vietnam as well as the National Guard. He spent years working plant jobs before getting laid off, resulting in him starting his own lawn care business. My mother also worked doing manual labor at a plant, which would later affect her hearing slightly. Conversely, she also had an entrepreneurial spirit, which led her to market herself as a seamstress. It was the drive of both of them that inspires me today to make decisions on my own terms.

By 1980s Reaganomics standards, my family would have been considered middle-class. We were not rich enough to have an in-ground swimming pool, a maid, nor a butler. But at the same time we were not poor enough to have to apply for food stamps, free lunch or any other form of government assistance. Although, I did know what it meant to have my electric cut off and my parents scrambling to find a way to get it cut back on within twenty-four hours. And yes, I have had to take baths at the neighbor's house because the water had gotten cut off, but I never knew what it meant to have my furniture sitting on the curb because my family had been evicted. And oddly enough, I had never lived in an apartment until I was in college.

In line with the Jewish custom of passing down the verbal traditions and sacrifices of their forefathers and mothers, my parents constantly reminded me of the sufferings they endured in order for my brother and I to eat, sleep and live comfortably. As it relates to education, they would speak of having to use old, outdated schoolbooks from the white schools as they were growing up. This would serve as a reminder to me when I would find myself in school in the advanced classes as the only African-American. When I would want to hang out with my friends and be cool, I found myself attending field trips to museums. Because of their desire for me to shoot for more than they had, I found myself well traveled over the years, due to academics, in places such as Switzerland, France, Italy, Spain and not to mention the White House...twice.

I attended High School at what is considered one of the top fifty High Schools for academics in America. It was a seventh to twelfth grade school in which you tested into

while you were still in the sixth grade. If you made it in it was sort of a badge of honor amongst your contemporaries. It told everybody that you had a good head on your shoulders. However, in similar fashion to the NFL draft, once you make the transition from a school where you may have been regarded as the best and the brightest, you are pushed into a pool of bigger fish where everybody is just as smart and just as bright as you are, if not more.

Making it in was one thing, but being able to survive seventh and eighth grade Latin, acquiring the superlative of “most artistic” and eventually graduating as Senior Class President was another. It meant you were serious about what you planned on doing with your life.

I never acted my age. I never knew how. Many consider me to have an old soul, or better yet, I am an old man in a young man’s body. This may have been developed due to my experiences of having to be an old man, as it were, before I needed to be. Through my father’s landscaping business, I would eventually be placed in charge of men twice my age and they had to follow my lead as if they were peers. Even in ministry later on in the church I grew up in, I would find myself in a Joseph predicament where I was the second in command. I only had to answer to the Pastor, but yet there were individuals that were old enough to have birthed me that had to report to me. It is only in looking back that I realize the calling for leadership that was on my life even as a teenager.

Without trying to be braggadocios, I am smart without trying. Unlike my brother, school was not something I worked at or liked. My older brother was the prototypical

honor student. He was always the one studying. He was the one asked to tutor his peers. He was the one constantly applying himself fully. I was the type of student that would study for a test the day before, pull off a “B,” and be satisfied. I was not necessarily motivated by good grades and what they could potentially mean for my future. I took more enjoyment in applying myself to the things I enjoyed. Not to misinterpret a lack of interest for a lack of intelligence, I can hold my own in any conversation with any group of individuals. I would never credit this ability to being what some would consider, naturally smart, simply because I am always looking for ways to expand my knowledge base. Not only from a book standpoint, but also pop culture as well. I can take part in a conversation regarding the effects of the ongoing war in the Middle East on American gas prices to talking about the lack of Academy Award nominations for African Americans to being fully engrossed in the latest on-going saga of who fathered who’s child on Maury Povich. This also lends to my preaching style, of which I regularly tell visitors to my church that I am part Dr. Cornell West, part Tupac. I believe in putting the cookies on the bottom shelf, as it were, for even the newest of convert to be able to comprehend. But I also stand by the notion that I should be the smartest man in the room when I walk in.

I never knew what it meant to have a failing grade, but at the same time I did not pursue such honors as graduating Magna Cum Laude or the National Honor Society. They simply did not impress me. My love is art. I was drawing before I could write my name legibly. I impressed art teachers at every level of schooling and was even pursued

by different schools to bring my talents to their campuses. In elementary school I would charge my classmates a dollar to draw a picture or arrange their name in bubble letters for them. This was my early foray into entrepreneurship. I even considered my high school art teacher more of my counselor than my actual assigned academic counselor. It was even in my collegiate decision that I chose art over God.

My brother, who leads me by five years, came home from college one day with a couple of his friends. One of his friends was pursuing his graphic design¹ degree at the time. In the mid-nineties fine art such as painting or sculptures were not very lucrative ventures, so graphic design became an avenue for individuals to express their creative sides while earning a paycheck at the same time. My brother's friend saw that I was a talented artist and began to peek my interests in this graphic design field as a possible career choice.

It was shortly following high school graduation in 1997 that I believed I was being called to the ministry. Because I was reared in the Baptist Church, the mindset was if you believed you have been called to the ministry then your next stop naturally would be seminary. The problem was, I had already committed to going to school for graphic design to pursue my passion for art. I now had a choice to make. Did I follow God and sign up for seminary and spend the next few years amongst other preachers? Or, was I to enroll in what was at the time the largest college campus in the nation, totaling nearly 50,000 students, leaving me to spend my time around not only Christians, but Muslims,

¹ Throughout this paper I define graphic design as the art or skill of combining text and pictures in advertisements, magazines, or books.

Hindus, Hare Krishna's and Satanists? This choice would ultimately shape how I would do ministry ten years later.

I believe God gave me two options. The first option, I could go the traditional route and pursue an undergrad degree through seminary and begin my life as a minister of the gospel. Or I could leave home to further my artistic talents. With either choice, I believe God said He would bless it and get the glory out of it. Being that I did not know why God would me give artistic talents if He did not want me to use them, I decided to become a Buckeye and join the Ohio State University family in pursuit of my Bachelor of Science in graphic design.

Being that I believed there was a calling on my life early, I always had some type of relationship with God. One thing I have never had the opportunity to do is pick a church. Other than the church I would plant in 2006, the only church I have known is the one I grew up in. While I currently pastor a radical, un-traditional, non-denominational church, I am quick to tell people I am a recovering Baptist. I grew up in a traditional Baptist church in the inner city. Church was mandatory in my household. While my parents were not overly religious per se, church was still a must. In the event that I decided I did not want to go to church on Sunday morning, I was not allowed to play outside later that afternoon. Skipping church resulted in a punishment of sorts. There was no staying out late on Saturday and being too tired for service in the morning. That is how big of a deal it was in my house.

My earliest memories of the church were Sunday school. My father drove the church van for many years so my brother and I were oftentimes loaded onto the van as it made its way from house to house picking up members. I actually had a good relationship with many of the senior members because they were van riders. Sunday school was just like being in regular school. The teacher asks a question, someone raises his or her hand to answer. Because I was intelligent, this was simple to me and easy to adapt to. And similar to regular school, because of this easy adaptation, I was regularly called upon to read, answer questions or help others adjust to the environment.

Sunday school was a piece of cake. Sitting through morning worship was the challenge. Being that this was a traditional Baptist church with many of its members hailing from the South, services could last easily three hours or more. I slept through morning worship services up until roughly the seventh grade. While my father would serve on the Usher Board, the rest of the family sat near the rear of the church. For many years my contemporaries knew me as the boy that slept in the back of the church. And if I wasn't sleep I was eating candy provided by my mother to keep me docile. As time progressed I would graduate to hiding out in the sound booth with my younger cousins and their father who operated the sound system.

If there was ever a description of the prototypical Black church, this was it. Complete with the big flamboyant choir, deep-voiced preacher, long services and burgundy pews that matched the carpet. They eventually upgraded from the hardwood.

I was actually baptized early. There was no such thing as children's church at that time so when the preacher made the invitation to discipleship everyone was present in the sanctuary. The sunshine band sat on the front row of the church. All of the kids my age were a part of this choir. So naturally I deduced in order for me to sit on the front row I had to go swimming in the pool. I already knew how to swim so this was a no brainer. About the age of seven, I, along with my brother, made a decision to get baptized and officially join the church.

It wasn't until I was in my mid-teens that I actually became active in church. My teen group helped to develop my seriousness for my calling. I would eventually be named the President of my youth group at church, which led to me being named President over the Western Union district of churches to one faithful summer being declared President over the state of Ohio. I would regularly have to make speeches throughout the state for various church functions. However, this did not cause me to fully subside from doing what I believed all teens my age did, which was go to parties, engage in sexual activities and enjoy being young.

I was working at the local video/music store one day around my junior year in High School. A young man whom I did not know approached me. He would proceed to tell me how he enjoyed hearing me speak a couple weeks prior and how it impacted him to see a young person in the church making strides for God. For years, that encounter caused me to look at my life introspectively and from that point on I tried to live out everything I was saying.

I would officially accept my calling into the ministry in June of 1997. Upon entering my freshman year in college the same year, I used that time to hone my ministry as well as my relationship with God. Looking back, I can see the areas where God was developing me for what I currently do. It was the times I had to takeover my father's business when he was away on active duty. It was the times I had to give a course of action as their class president. It was the times I had to give direction and instructions to naïve freshmen as their Resident Advisor. All of those instances were training me to reign. Similar to how David was anointed king by Samuel, but was almost immediately sent back to tend sheep. It was in shepherding sheep that he fought the lion and the bear, which ultimately prepared him for his match against Goliath.²

Once I completed my undergraduate studies I moved back to Cincinnati, partially due to a lack of funds. But it was in moving back that I would eventually marry my wife a couple years later. It was at this time that I once again asked God what He wanted me to do. I didn't believe He called me to be a minister for ministry sake. In other words, I felt as if there was more to my calling than what I was operating in at that moment. The Lord showed me my calling was to Pastoral ministry. Once again, because the only construct I knew was traditional Baptist, this meant applying at churches that were without a Pastor.

I spoke with my pastor at that time about my calling and he began to direct me to submit my name and resume to a long list of churches that were in need of a Pastor. As I began this journey and spoke at a couple, I realized this was not what God had intended

² 1 Samuel 17:37

for me to do. I was not then, nor do I think I ever will be, a transitional Pastor or one who takes on a church they themselves did not help start. As I preached at some of those churches I came to the understanding that I was too radical and I would either hate them or they would hate me, or both.

I oftentimes remind myself that I am simply an ordinary man whom God gave an *extraordinary* vision. I currently pastor a church plant in Greater Cincinnati. I tell people I left the church seven years ago and joined the Kingdom. There is a mandate over my life to “bind up the brokenhearted” and “proclaim liberty to the captives,” and to seize the Kingdom of God by force.

In growing up in the traditional church setting that I did, it sometimes amazes me on the things that I missed out on as it relates to impact and influence in my city.

Growing up, my church never did outreach. They did not have greeters at the entrances prepared to distribute hugs to everyone that passed. They did not give away things for free. Not only did they not do things for free, they did not walk in freedom either. So in launching my church, maybe it was egotistical, but I was setting out to create a church where I could be happy. It just so happened I attracted people that were looking for the same kind of happiness. I was told a couple years ago, while in a casual conversation with one of my parishioners, that I have to “give the people what they want.” I took that to heart and have been trying ever since to do just that. And not only give them what they want, but also give them what they do not know that they need.

While some water down the gospel in order to be more attractive, I would like to think I add liquor to mine. It is the alcohol that causes the people to do things they would not ordinarily do under their own power. You now have people that tithe for the first time. You have people that love other people that do not reciprocate the feeling back. You have people willing to sacrifice unselfishly in order for someone else to gain. Obviously, while I do not condone getting drunk, I do train others to be filled.³

I believe in the holistic concept of ministering to the total man. I have committed myself, and the church, to teaching the Kingdom agenda and to helping others who are pregnant with vision, yet handicapped by tradition. Dr. Martin Luther King once said, “When you’re right, you can never be too radical.” I do what I do in order to see lives transformed. Without hesitation, I will do anything short of sin to win someone to the Kingdom. It is in my current context as Pastor that I am able to conflate my graphic design degree and my seminary training.

When we launched the church with a handful of people, it was not as if I had a large following because of my previous ministerial work. Where I served previously, I was considered second in command. So that means I was on duty every weekend. Most of my ministry work took place at that church, so that is where I was most recognized. My mindset from the beginning was to launch without drawing from the pool of people I grew up seeing every Sunday. That meant, in order to be effective we had to draw a crowd from somewhere...anywhere.

³ Ephesians 5:18

We took surveys of every day people and asked their opinion on church and thus relied heavily on those answers on how we would structure ourselves. But in order to get people to show up we had to promote. So promote we did and promote we do. I believe in creating a buzz for Jesus the same way Sprite creates a buzz for their soft drink or a local musician creates a buzz for their album. Because of what we do and how we do it, particularly in a conservative setting, people instinctively want to know what we have going on. Even if it is just to be inquisitive. I have been interviewed by our local news affiliates countless amounts of time due to our level of outreach and how we are able to reach what many believe is an unreachable generation.⁴

When we first got started we would broadcast our church services on the AM frequency during a thirty minute time slot. We came on every Sunday morning strategically at 8 a.m. following one of the larger churches in the city that aired at 7:30 a.m. We garnered a nice amount of attention amongst what I call the church crowd. The only problem is, I was never called to the church crowd. We went for about two years on the radio when I began to run into people that told me they loved listening to me on the radio. Many of them went to somebody else's church. They were listening to us on their way to their own place of worship. I came to the realization that I was doing nothing more than feeding other people's sheep. There was no way I could expect for an unsaved person or someone with no home church to purposefully tune in to our radio broadcast. Much less for thirty minutes.

⁴ Mike Scruggs, in *Issues*, ed. Curtis Fuller (2013).

After cancelling our broadcast I was able to garner a deal where I could come on the FM dial on the popular R&B and Hip-Hop station and do a sixty second “Motivational Moment” that allows me to encourage listeners and advertise the church at the same time. How was this possible when most secular entities will not allow religious proselytizing? There’s an old adage that simply states, cash is king! How else are you going to catch a fish if you never swim in it’s pond? Once I showed that their listeners enjoyed a balance in their life, I was able to convince the radio programmer to allow me to air our motivational moment for free every week during the morning drive of their syndicated morning show.

During one of our sermon series’ (Battle of the Sexes) focusing on sex, love and relationships, our church went viral⁵ due to having our stage decorated as a bedroom scene complete with a stripper pole.⁶ With this kind of thinking comes both good and bad reviews. There were those who came and eventually joined the church because we spoke to their particular situation and frame of mind. Then there were others that believed we were desecrating God’s Holy temple. Because of that, my spritual father advised me not to read my own press because you will find that people will either love you or hate you. Interestingly enough, most of the negative viewpoints came from professed Christians that had never attended one of our services before.

⁵ Throughout this paper I define viral as an image, video, advertisement, etc., that is circulated rapidly on the Internet.

⁶ "Preacher Erects Stripper Pole in Pulpit" <http://www.cnn.com/video/?/video/us/2012/04/02/preacher-stripper-pole-sermon.wlwt&ieref=allsearch> (accessed October 22 2013).

I have been contacted by PETA (People for the Ethical Treatment of Animals)⁷ and have been interviewed on the radio on the nationally broadcast Russ Parr Morning Show.⁸ This is not because I am that great of a preacher, but simply because we have garnered enough buzz for Jesus that people want to know what we are doing. And when He is lifted up, men tend to be drawn.⁹

Context Analysis

I have chosen Revival Center Ministries at 3011 Oakridge Dr. in Dayton, OH as my context for the purpose of testing this project. In an interview conducted on March 26, 2014, the current Pastor, Paul Mitchell was asked the following questions and the subsequent answers are summarized below.

1. How old is your church?

Revival Center Ministries International (RCMI) was started in 1978 when Willie E. Mitchell Sr. received a call from God to go to Troy, OH and start Revival Center Ministries Church of God in Christ. A few years later Willie Mitchell felt led to leave the COGIC denomination renaming the church to Revival Center Ministries Community Church. He and his wife Dr. Marva L. Mitchell pastored this ministry from 1978 through

⁷ "Peta to Sex-Promoting Minister Mike Scruggs: Add Vegan Meals for Extra Oomph" <http://www.peta.org/mediacenter/news-releases/PETA-to-Sex-Promoting-Minister-Mike-Scruggs--Add-Vegan-Meals-for-Extra-Oomph.aspx> (accessed October, 22 2013).

⁸ "Stripper Pole Pastor Explains Listen to Interview" <http://www.joy105.com/strip-pole-pastor-explains-listen-to-interview/> (accessed October 22 2013).

⁹ John 12:32

1987. The membership consisted of a racial mix of Blacks, Whites and Hispanics. These services held weekly were powerful and included seven-week revivals and month long tent revivals where many miracles were manifested.

After many years of traveling back and forth from Dayton to Troy, OH, Pastors Willie and Marva Mitchell decided it was time to take a rest from ministry work; however, in 1988 a close friend to Dr. Marva Mitchell had a son, who was an innocent bystander, murdered due to drug wars that were going on in Dayton at the time. He was an Honor student and had a football scholarship to The Ohio State University. This incident devastated not only the Dayton community but Pastor Willie Mitchell as well. This devastation prompted him to ask God, "Where is the church?" Asking this on his knees, he heard God reply, "You are the church!" This answer made him realize it was time to get back to work and win souls for Christ.

During this time, a Bible study was started in their home as a result of their son Paul evangelizing the neighborhood. Soon the house could no longer hold the young people who had become hungry for the Word of God. This prompted Pastor Willie and Marva Mitchell to begin looking for a building that would eventually become Revival Center Ministries International.¹⁰

¹⁰ "Bishop Willie E. Mitchell Sr. Biography" <http://rcmionline.com/indexb.html> (accessed July 31 2013).

2. How long have you been in your current location?

The Mitchells found and occupied a few buildings before ending up on Hoover Ave., where they would blossom to 600 members, and in 1994 moved again to 3011 Oakridge, the current residence of RCMI.

In 1998 Pastor Willie E. Mitchell Sr. was called to be with the Lord, with his work finished. The same year Dr. Marva L. Mitchell became pastor and took her son Elder Paul O. Mitchell out of children's church ministry to help assist her in pastoring a church that had grown to over 800 members. Since the ministry began in Dayton, RCMI has grown to over 1500 members and has birthed many ministries.¹¹

Pastor Paul started his ministry at the age of sixteen when he began winning lost souls for Jesus Christ as he evangelized his peers in the inner city. A graduate of Family Bible College, Paul received a Bachelor's degree in Theology in 1996. Willie Mitchell passed away when Paul was twenty-six years old. He held the position of Assistant Pastor from the ages of twenty-six to thirty-two. In May 2004, Dr. Marva Mitchell, Bishop Eddie Long and Bishop Andrew Merritt ordained Paul as Senior Pastor of Revival Center Ministries International at the age of thirty-three.¹²

This was not an easy undertaking. According to Paul, it was hard for his mom to let go of being in charge. While she currently holds an emeritus position, for a while there was a power struggle regarding the direction of the church and who's voice to listen to.

¹¹ Ibid.

¹² Ibid.

This took place not only between Paul and his mother, but also between Paul's mother and his wife.

Paul is married to Keisha Mitchell, with whom he shares three daughters. The position of "First Lady" would technically belong to her, but when the "founding" lady is still around it is easy to develop confusion among those who are unsure of how the church hierarchy is supposed to work.

3. What is the vision and mission of RCMI?

The vision of Revival Center is Manifesting the Grace of God that Reveals Christ. Its mission is centered around winning souls by way of discipleship, maturation and evangelism. Pastor Paul teaches that the body of Christ has been placed on Earth to change the world. Their foundational scripture is found in the book of Titus 2:11-15, which states,

"¹¹ For the grace of God has appeared, bringing salvation to all men, ¹² instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, ¹³ looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, ¹⁴ who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds. ¹⁵ These things speak and exhort and reprove with all authority. Let no one disregard you."¹³

Revival Center believes in the verbal Inspiration of the Bible. They believe in One God eternally existing in three persons: namely, the Father, Son and Holy Ghost. They further believe that Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised

¹³ New American Standard Bible

from the dead, and that He ascended to heaven and is today at the right hand of the Father as the Intercessor. They believe in the Baptism with the Holy Ghost subsequent to the Holy Birth. And lastly, they hold fast in the Second Coming of Christ.¹⁴

4. What is the average attendance of each service? What is the demographic of your membership?

Revival Center currently runs three Sunday service times: 8 a.m., 10 a.m., and 12 p.m. The 8 a.m. service caters to the more conservative. It is an abbreviated service designed for the mature, business-minded, or professional individual. The older generation that inhabits Revival Center is more inclined to attend this service. The 10 a.m. service is a high-energy service designed for the person who does not want to wake up too early on Sunday, but also does not want to come too late. Attendees of this service range in age from eighteen to fifty. The 12 p.m. service is mainly attended by a younger crowd, ten to thirty, and is designed for the person who works hard all week and just does not want to wake up early on Sunday. Unlike the earlier Sunday services, there are no time constraints so you never know what to expect at this contemporary, high-spirited service. This service appeals to people who like plenty of singing, plenty of dancing, and are simply not in a hurry.

Each services sees 350-400 attendees that draw from the neighborhoods of Fairborn, Trotwood, Jefferson Township, Centerville and as far as Cincinnati. Due to the gap in age, the 8am crowd rarely sees the younger members of the 10 a.m. or 12 p.m. services. The makeup of the church is 99% African Americans, 1% other races. 60% of

¹⁴ "Bishop Willie E. Mitchell Sr. Biography".

the attendees range from the ages of eighteen to forty. 30% range from the ages of forty-one to ninety. And 10% range from infant to eighteen years of age.

While their goal is to reach all races, the Westwood neighborhood in which it resides is 95% African American, and 5% other races. Throughout the years that Revival Center has occupied their space on Oakridge Dr., they have seen the older generation begin to die off or move out and a younger generation begin to move in.

5. What is the demographic of your neighborhood?

Dayton is located at the “Crossroads of America”, the intersection of I-75 North/South and I-70 East/West. The Dayton International Airport provides service by all of the major carriers. Dayton is one of the nation’s Top Ten “90 Minute Markets,” nearly six million people can reach Dayton in three hours by air or car.

Dayton is the Birthplace of Aviation, home to the Wright Brothers, the National Museum of the US Air Force, and the Dayton Aviation Heritage National Historical Park among other sites. It is an unsurpassed spot for aviation history enthusiasts. Dayton is a progressive city with a spirit of innovation. At the turn of the century Dayton had more patents per capita than any other city in the nation. The airplane, electric car starter, refrigeration, cash register and bar code are just a few of the many inventions from the city of Dayton.¹⁵

¹⁵ "Top 10 Reasons to Meet in Dayton" <http://daytoncvb.com/meet/top-10-reasons-to-meet-in-dayton/> (accessed August 5 2013).

Demographics for 3011 Oakridge Drive, Dayton, OH 45417¹⁶

Population	1-mi.	3-mi.	5-mi.
2012 Male Population	4,732	34,866	71,741
2012 Female Population	5,785	38,384	77,974
% 2012 Male Population	44.99%	47.60%	47.92%
% 2012 Female Population	55.01%	52.40%	52.08%
2012 Total Population: Adult	7,827	54,107	114,932
2012 Total Population: Median Age	40	37	37
% 2012 White alone	2.54%	15.97%	41.39%
% 2012 Black or African American alone		94.24%	80.13% 54.04%
% 2012 American Indian and Alaska Native alone		0.30%	0.30% 0.25%
% 2012 Asian alone	0.07%	0.28%	0.60%
% 2012 Native Hawaiian and OPI alone		0.03%	0.02% 0.03%
% 2012 Some Other Race alone	0.43%	0.60%	0.91%
% 2012 Two or More Races alone	2.40%	2.71%	2.77%
% 2012 Hispanic	1.27%	1.60%	2.16%
2012 Household Income: Average	\$32,115	\$37,400	\$44,885
2012 Per Capita Income	\$14,410	\$16,536	\$19,991

¹⁶ "Demographics for 3011 Oakridge Drive, Dayton, Oh 45417" <http://www.loopnet.com/xNet/MainSite/Listing/Profile/ListingDemographics.aspx?LID=17872100&PgCxtGuid=fa401ebd-e3fb-412f-b134-ba7fc7a3568d&PgCxtFLKey=&PgCxtCurFLKey=ProfileSE&PgCxtDir=Down> (accessed August 5 2013).

Population Change	1-mi.	3-mi.	5-mi.
2012 Total Population	10,517	73,250	149,715
2012 Households	4,710	30,888	61,779

Income	1-mi.	3-mi.	5-mi.
2012 Household Income: Median	\$26,923	\$28,220	\$32,012
2012 Household Income: Average	\$32,115	\$37,400	\$44,885
2012 Per Capita Income	\$14,410	\$16,536	\$19,991
% 2012 Household income: Less than \$10,000	15.37%	20.91%	19.67%

Revival Center resides in the Westwood neighborhood of Dayton, OH.¹⁷

Males: 2,894

Females: 3,482

Median age:

Males:

This neighborhood: 37.1 years

Whole city: 34.2 years

Females:

This neighborhood: 41.7 years

Whole city: 36.3 years

¹⁷ "Westwood Neighborhood in Dayton, Ohio (Oh), 45407, 45417, 45427 Detailed Profile"
<http://www.city-data.com/neighborhood/Westwood-Dayton-OH.html#ixzz2wrJtnFwU> 2011 (accessed August 5 2013).

Average household size:

Westwood: 2.2 people

Dayton: 2.2 people

Percentage of family households:

Westwood: 39.0%

Dayton: 39.3%

Percentage of married-couple families (among all households):

Here: 15.4%

Dayton: 23.7%

Percentage of married-couple families with children (among all households):

Westwood: 13.9%

Dayton: 14.6%

Percentage of single-mother households (among all households):

Westwood: 37.6%

Dayton: 22.9%

Percentage of never married males 15 years old and over:

Westwood: 22.2%

Dayton: 24.9%

Percentage of never married females 15 years old and over:

Westwood: 29.4%

Dayton: 23.2%

6. What demographic do you want to reach?

The target “market” for Revival Center is the individual that is irreligious or may not have grown up in church. They could simply be in need of change of scenery or

venue in their life or are trying to get back in connection with God after life has taken them through tumultuous twists and turns.

7. What are RCMI's strengths?

The growth of the church over the years is partially attributed to their core strengths of community outreach, preaching and praise and worship. Pastor Paul says he built the church off of funerals. He became the funeral preacher because he was willing to perform the memorial services of the young people who died from violent acts in the city. He held the notion; you are more effective when you attract the whosoever.

8. Where are RCMI's weaknesses?

The areas that they are currently addressing and pushing to get better in are leadership participation, leadership structure and inadequate space to do ministry. Pastor Paul believes their current location is causing future growth to become stunted. There are plans to move into a 55,000 square foot facility located at 900 S. Gettysburg, which is right around the corner from Oakridge Dr., but like many churches, insufficient resources are hindering the transition from moving forward as quickly as they would like.

9. What does RCMI have to offer? Why should anyone show up?

Revival Center is full of people who love God. It is a family oriented ministry.

10. What is the neighborhood's/city's perception of RCMI? How would you like RCMI to be portrayed by the neighborhood/city?

According to Pastor Paul, the perception of Revival Center in the neighborhood is mixed. While there are those who believe it is a great place to worship and they have the ability to reach multiple generations, there is more that can be done to assist in the day-

to-day existential plights of the neighborhood residents. Moving forward, he would like the church to be seen as a Church making a difference to help others and wants to become more community minded.

11. What is RCMI's current means of promotion/advertising/marketing? Has a budget been established to go towards marketing efforts?

How do people know about Revival Center? A lot of it is based off of the traffic that goes by the building and the traditional word of mouth. Pastor Paul believes there is a selfish mindset in the church as it relates to inviting people to church. There is a sense of belief that it is entirely up to the church to bring people in the doors with little to no responsibility of the members. When asked if he could change something about Revival Center immediately what would it be, his response was, "old mindsets, old habits and selfishness." He has been implementing an Evangelistic Sunday called Each One Bring One. Every fourth Sunday of the month, members are expected to bring a visitor with them to church.

There is a Revival Center Facebook page, an inactive website, and printed flyers whenever events are held. However there is no budget currently allotted to marketing. And due to space constraints, there has been no major push in the area to invite new worshippers. All of the above are addressed on an as need basis.

12. Where do you want to take Revival Center?

Pastor Paul is looking to take the body to a place of discipleship and maturation. He wants them to understand their purpose is to win the world. He currently has them in a training phase called, Body Builders. He is pushing the idea, how the body looks will

determine how the world responds. He wants them to be more evangelistic in their efforts because the Body of Christ has been placed on Earth to change the world.

13. If you could change something about RCMI immediately what would it be?

He would change old mindsets and habits. Pastor Paul believes the church has a selfish mindset as it relates to inviting people to church.

14. Is there an area church that currently does what you want to do?

When asked if there is a church in the area that currently does what they are striving to accomplish, his response was Fairhaven Church (www.fairhaven.org), a multi-site church that has been in the Dayton area for fifty years and serves multiple generations.

Synergy

The biblical foundations portion will attempt to foster a greater understanding of the scriptural basis for marketing and how it is a necessary factor for creating and sustaining the church, both then and now. It is not the only tool, but an integral one that is not to be denigrated.

The historical component will bring into play the actual implementation of marketing tools within the church that actually sparked a revolution on how secular goods were distributed. The course teachings will be designed to instruct as well as cause an analysis of how all organisms, organizations and businesses promote their product.

The theological element of this dissertation will attempt to pair up marketing with evangelism and how getting the Word out shapes the church for growth. It is the

responsibility of the church to fill the church. A proper theological outlook concretizes the projects goal of reviewing the methods by which the church attracts.

Problem Statement

Currently, RCMI is not involved in any form of advertising. In the twenty-first century, with the explosion of internet and social media, church marketing is a necessary tool for believers to build bridges to non-attendees in order for them to hear the gospel message and attend church on a regular basis. Over the next five to ten years, RCMI's ability to adapt to evolving technology will be the determining factor on whether they grow, plateau or begin to decline in attendance.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY MODEL

The word marketing oftentimes gets a bad rap. This is because with that word comes the connotation of telemarketers, pushy sales people, and lousy marketing tactics. When the word church is attached it makes things even more problematic. Now the Pastor is seen as a salesman and a charlatan and not a deliverer of hope. But the concept itself is not the problem. Marketing happens whether it is planned or not. In everyday life people are promoting one product or another unknowingly. Imagine advertising a product that 1) does everything; 2) costs nothing; 3) is available 24/7; and 4) comes with a lifetime warranty.¹

Marketing and advertising are not one in the same. Advertising is the paid, public, non-personal announcement of a persuasive message by an identified sponsor. It is the non-personal presentation or promotion by a firm of its products to its existing and potential customers.

Marketing is the systematic planning, implementation and control of a mix of business activities intended to bring together buyers and sellers for the mutually advantageous exchange or transfer of products.

¹ John Follis, "Selling God" <http://www.adweek.com/news/selling-god-29981> (accessed December 2012).

Advertising is a single component of the marketing process. It is the part that involves getting the word out concerning your business, product, or the services you are offering. The best way to distinguish between advertising and marketing is to think of marketing as a pie, inside that pie you have slices of advertising, market research, media planning, public relations, product pricing, distribution, customer support, sales strategy, and community involvement.²

The advertising industry has moved from informational advertising to emotional advertising. In the beginning of modern media, the primary goal of marketers was to tell the public about the wonderful features of a product—how it works, the quality of the construction or the helpful features. Today, advertisers don't tell us about the product; they tell us how we're going to feel when we use the product.³

Marketing has come of age for many nonprofit organizations in recent years. The large number of publications aimed at those organizations affirms this. Journals as well as books on marketing of health care, education and professional services attest to the growing recognition of the application of marketing to many nontraditional and nonbusiness areas. However, one area in which only limited published applications of marketing exists is for churches and religious organizations.⁴

² Laura Lake, "Marketing Vs. Advertising: What's the Difference?" <http://marketing.about.com/cs/advertising/a/marketvsad.htm> (accessed February 20 2014).

³ Phil Cooke, *Unique : Telling Your Story in the Age of Brands and Social Media* (Ventura, Calif.: Regal/From Gospel Light, 2012), 59.

⁴ Robert E. Stevens, *Concise Encyclopedia of Church and Religious Organization Marketing* (Binghamton, N.Y.: Best Business Books : Haworth Reference Press, 2006).

The earliest example of “marketing-like” thought applied to religion in the literature might be Jay Benson Hamilton’s book, *Empty Churches and How to Fill Them*, published in 1879. Beginning the early part of the twentieth century, books began to appear that described how to promote the church, such as:

Principles of Successful Advertising (Stelzle, 1908)
Advertising the Church (Ellis, 1913)
Church Publicity: The Modern Way to Compel Them to Come In (Resiner, 1913)
How to Fill the Pews (Elliot, 1917)
Church Advertising: Its Why and How (Ashley, 1917)
How to Advertise a Church (Elliot, 1920)
Handbook of Church Advertising (Case, 1921)
Church and Sunday School Publicity (Smith, 1922)

This interest in the use of advertising for religious organizations coincided with the formative period of advertising thought in general in the United States.⁵

My ministry model project is to help change the landscape of how churches have traditionally proselytized non-church goers, particularly those within a younger demographic, by utilizing the same bait and techniques that marketing firms are using to promote soft drinks, music and sports. My background in graphic design and marketing as well as over fifteen years of ministry experience conflated together makes for an odd coupling but yet is poised to produce tremendous impact.

⁵ Robert Bartels, *The History of Marketing Thought*, 2d ed., Grid Series in Marketing (Columbus, Ohio: Grid inc., 1976).

Communicating for Change

The first chapter of Meredith Gould's *The Word Made Fresh: Communicating Church and Faith Today*, argues that church communication is ministry.⁶ When the church markets it evangelizes. When the early church is placed side-by-side with the church of the twenty-first century there are vast differences. When the church of Jesus Christ had its grand opening and went public on the day of Pentecost in Acts chapter two, it began as a mega church! The first new members class had 3,000 (Acts 2:41), the next new members class had 5,000 (Acts 4:4), and soon they stopped counting and simply called them the multitude (Acts 4:32).⁷

Conversely, a 2006 online Harris Poll found that out of 2,010 U.S. adults only 26% of those surveyed attended religious services "every week or more often", 9% went "once or twice a month", 21% went "a few times a year", 3% went "once a year", 22% went "less than once a year", and 18% never attend religious services.⁸

The Concise Encyclopedia of Church and Religious Organization Marketing speaks to something called the adoption process. The adoption process is a group of

⁶ Meredith Gould, *The Word Made Fresh : Communicating Church and Faith Today* (Harrisburg, PA: Morehouse Pub., 2008).

⁷ Dr. R.A. Vernon, *Size Does Matter* (Cleveland: Victory Media & Publishing, 2011).

⁸ "Religious Views and Beliefs Vary Greatly by Country, According to the Latest Financial Times/Harris Poll" <http://www.harrisinteractive.com/NEWS/allnewsbydate.asp?NewsID=1130> (accessed December 2012).

stages through which a constituent passes before repeatedly attending a church. This is a step-by-step approach to a final decision.

1. Awareness: A constituent first learns of a church or ministry, often through advertising. However, other means can be used to gain awareness. For example, the movie, *The Passion of the Christ*, used publicity to make people aware of the movie.
2. Interest: The constituent gathers information and details about the church.
3. Evaluation: The constituent determines the costs and benefits of attending in relation to his or her personal needs.
4. Trial: The potential member experiences the church for the first time, by either attending or by watching the church service on television.
5. Adoption: After the trial is considered successful, the constituent makes a decision to attend/watch on a regular basis.
6. Repeat: The constituent continues to weigh expectations against experiences, but will repeat behavior if needs continue to be met.⁹

In addressing the issue to go from church attendance where the people are coming in multitudes versus people scarcely trickling in can be summed up in a quote from the movie *Cool Hand Luke* when Captain Martin said to Luke, “What we’ve got here is a failure to communicate.”

Just as Paul did in the New Testament, recorded in Acts chapter seventeen, anyone who attempted to present the Christian message in a relevant way knew they had to recognize and understand the cultural framework of the time in order to be an effective communicator.¹⁰

⁹ Stevens, 4.

¹⁰ Phil Cooke, *Branding Faith : Why Some Churches and Nonprofits Impact Culture and Others Don't* (Ventura, Calif.: Regal Books, 2008).

The early literature, as previously discussed, concentrated on the use of marketing tools, primarily promotion, for religious organizations. In the later half of the twentieth century we see the term “marketing,” rather than promotion or publicity, gain currency in its application to religion.¹¹

It can be said; every church is engaged in some form of marketing. What it boils down to is what they prefer to call it and how well they are doing it. Churches mask their marketing efforts by calling them community outreach, Kingdom building and/or strategic growth. But if your church has ever created a flyer, put a banner or sign in the lawn or attached to the church building with the church’s information on it, or even had a friends and family day, you have participated in some marketing effort.

Selling Out Jesus

The application of marketing theory and practice to religious organizations has not been without controversy. Backlash against marketing by some theologians and other critics has, in fact, differed in degree and nature from that which accompanied the proposed use of marketing by not-for-profit organizations in the late 1960s.¹²

There are those who believe the church should not market itself. Part of this reasoning comes from the fact that the word marketing itself is not found in scripture. A

¹¹ Stevens, 145.

¹² Ibid., 144.

key word search through eighteen different Bible translations returns just one finding with the word “marketing.” In The Message translation, 2 Corinthians 10:4 says, “The tools of our trade aren’t for marketing or manipulation, but they are for demolishing that entire massively corrupt culture.”

Douglas Webster wrote a book, *Selling Jesus: What’s Wrong With Marketing the Church*. According to Webster, what the church marketing movement fails to remember is that, “from beginning to end, the work of the church is God’s work.” He agrees that the traditional model of church growth is lacking in many areas. But what he recommends is a “Christ-centered household of faith” that is “Spirit-guided rather than market-driven.” Too many churches within American Christianity are tolerating “any and all methods (of evangelization), as long as they bring numerical results,” says Webster. But the ministry of the local church must be determined by “careful biblical conviction and thoughtful theological reflection” rather than on the basis of taste and preference.¹³

Some believe church marketing is rooted in erred theology and point to individuals such as Robert Schuler as the spokesperson. In his book *Self Esteem*, Schuler mentions, “what we need today in the worldwide Christian church is nothing less than a new reformation. Where the sixteenth-century Reformation returned our focus to sacred Scriptures as the only infallible rule for faith and practice, the new reformation will return

¹³ Douglas D. Webster, *Selling Jesus : What's Wrong with Marketing the Church* (Downers Grove, Ill.: InterVarsity Press, 1992).

our focus to the sacred right of every person to self-esteem!” Some believe it is this thinking that led to church marketing’s self-declared intention to please men (or to not displease men).¹⁴ The marketing methodological approach to starting both the Crystal Cathedral and Willow Creek fits the self-esteem psychological approach.¹⁵

It is believed that Paul spoke against such thinking when he said, “For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ” (Gal. 1:10).

2 Corinthians 2:17 states, “For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.” Phillip Hughes comments on Paul’s words by saying, “It is characteristic of these intruders that they go about hawking or peddling the word of God, cheapening and degrading the message by the illegitimate admixture of foreign elements, judaistic or pagan, as a dishonest merchant adulterates wine with water; they seek only their own gain, irrespective of the effect of their teaching on others and careless of the momentous issues which are at stake; self-interest governs their outlook...”¹⁶

¹⁴ Robert Harold Schuller, *Self-Esteem, the New Reformation* (Waco, Tex.: Word Books, 1982), 36.

¹⁵ G. A. Pritchard, *Willow Creek Seeker Services : Evaluating a New Way of Doing Church* (Grand Rapids, Mich.: Baker Books, 1996), 56.

¹⁶ Philip Edgcumbe Hughes, *Paul's Second Epistle to the Corinthians; the English Text with Introduction, Exposition and Notes*, The New International Commentary on the New Testament (Grand Rapids, Mich.: Eerdmans, 1962), 83.

By attempting to please man, it dictates the structure and flow by which the church operates. It initiates weekend seeker services, determines musical styles as well as preaching content and approach. The American Church is the world's primary exporter of cheap grace. At some point, though, poor products come back to haunt the producer.¹⁷

David Doran believes it is an aggressive and undivided commitment to church growth, holiness, and preaching that grows a church and that there is a shift from theological foundations to pragmatism rooted in getting the product out. Theology is not very marketable; meeting felt-needs is.¹⁸ Leith Anderson echoes this.

Traditional seminary education is designed to train research theologians, who are to become parish practitioners. Probably they are adequately prepared for neither. Already we have seen an enormous switch from the traditional Master of Divinity degree to various Master of Arts degrees offered by seminaries. I believe we are on the front end of a long-term trend. We will see more and more students choosing either academic scholarship (the theologians) or parish practice (the pastors).

The institutions will change. They must. Few schools have resources to train both. We will need comparatively few graduate schools of theology and comparatively more schools of professional ministry. Both must move away from the traditional notion of education being time and place, but this switch must especially apply to the preparation of practitioners. They want to be (and the church wants) men and women who can do something, not know everything.¹⁹

¹⁷ George Barna, *State of the Church, 2002* (Ventura, Calif.: Issachar Resources, 2002), 127.

¹⁸ David M. Doran, "Market-Driven Ministry: Blessing or Curse?," *Detroit Baptist Theological Seminary Journal*, (1996).

¹⁹ Leith Anderson, *A Church for the 21st Century* (Minneapolis, Minn.: Bethany House Publishers, 1992), 46-47.

Doran believes there has been little evidence to prove church marketing has a biblical undergirding. He is convinced the logic of marketing proponents seems to flow in this manner: marketing works, therefore it must be true; since it is true, it must be in the Bible. To him it defies logic to move from an enormous and diverse group like “Gentiles” to a specific target group like “white, baby boomer professionals.”²⁰

Jesus as an effective marketer also falls on deaf ears for two reasons, 1) The “success” that the marketers so patently pursue was not attained by Jesus of Nazareth—at the conclusion of His earthly ministry He was left with only a handful of followers and 2) Rather than approach the communications process from the “sales” perspective implied in Barna’s statements, Jesus often delivered His message in a manner which drove away the so-called “hot prospects” (cf. John 6:60–67). To the contrary, the core of marketing philosophy operates within a framework of thinking which does not line up with and is quite different from Christ’s.²¹

David Wells believes, “the analogy between the business world and the world of Christ’s Kingdom is a completely fallacious analogy. Consumers in the market place are never asked to commit themselves to the product they are purchasing as a sinner is to the Christ in whom belief is being invited. Furthermore, consumers in the marketplace are free to define their needs however they want to and then to hitch up a product to satisfy

²⁰ Doran, “Market-Driven Ministry: Blessing or Curse?,” 80, 82.

²¹ *ibid.*, 59.

those needs, but in the Church the consumer, the sinner, is not free to define his or her needs exactly as they wish.”²²

This antimarketing sentiment is unique to the broadening of marketing to include religious organizations—in no other not-for-profit arena can we find a series of entire books devoted to discussion of why marketing practices should not be adopted by organizational administrators.²³

Who Is The Customer?

It surprises some church leaders to hear that evangelism is a form of marketing. We do not generally think of sharing our faith with other people as an adventure in marketing, but think about it. A believer engages a nonbeliever in dialog with the intention of seeing some type of active response to the shared information. After some discussion, both parties attempting to understand the needs and expectations of the other, the listener decides, either to accept or not accept Christ as Savior at that point in time. Regardless of the outcome, a marketing event has transpired. And when one individual

²² David F. Wells, "The Bleeding of the Evangelical Church" <http://www.monergism.com/thethreshold/sdg/bleeding.html> (accessed March 1 2014).

²³ Stevens, 154.

leads another to accept Christ as Savior, a marketing transaction has occurred. Ministry, in essence, has the same objective as marketing: to meet people's needs.²⁴

The Church is a business. It is involved in the business of ministry. As such, the local church must be run with the same wisdom and savvy that characterizes any for-profit business...our goal as a church, like any secular business, is to turn a profit. For us, however, profit means saving souls and nurturing believers.²⁵

Marketers have written books on religious marketing that could be described as "how to" manuals on the subject. Writers of these premarketing articles and books usually took pains to make the point that they were not suggesting that religious institutions alter their core "product" (i.e., religious doctrine) to fit the needs of the marketplace. Rather, they indicated that marketing thought should, where appropriate, influence the ways the institutions structured their exchanges with "consumers."²⁶

To have a clear understanding of where not only the church, but also America as a whole, is headed in the future requires a thorough understanding of the behavior and attitudes of the Millennial Generation, a phrase attributed to young Americans born roughly between 1980 and 2000. This is the demographic that this project will concentrate its efforts on.

²⁴ George Barna, *A Step-by-Step Guide to Church Marketing : Breaking Ground for the Harvest* (Ventura, Calif., U.S.A.: Regal Books, 1992).

²⁵ George Barna, *Marketing the Church* (Colorado Springs, Colo.: NavPress, 1988), 23.

²⁶ Stevens, 154.

Since the century's start, we've heard a profusion of terms used to describe the generation born between the mid-1980s and early 2000s: digital natives, coined by Mark Prensky to emphasize their break from the analogue generations that had gone before; millennials, to designate them as children of the new millennium; gen Y, to indicate they followed gen X, or gen why, in a nod to their questioning natures; echo boomers, to underscore their large numbers; and so on. Our inability to settle on a single moniker offers proof that this is a generation difficult to pigeonhole — and even harder to understand.²⁷

As we take a glimpse of all the generations that shaped our nation we are able to see the relative population size of each of the generations:

G.I. Generation (1904–1924)	59.6 million (live births)
Silent Generation (1925–1945)	55.4 million
Boomer Generation (1946–1964)	75.9 million
Gen X (1965–1979)	51.5 million
Millennial Generation (1980–2000)	77.9 million ²⁸

The Boomer generation garnered incredible attention because of its sheer size. Companies wanted their business. Politicians wanted their votes. Schools wanted their enrollment. Churches wanted their attendance. And charities wanted their contributions.²⁹

With more than eighty million in their ranks, the Millennials are taking center stage. Comprising roughly 25% of the U.S. population, as a group they are larger than the Baby Boomers (1946-1964) and three times the size of Generation X (1965-1979). They are widely credited with helping to elect the country's first African-American president.

²⁷ "Millennials: The Challenger Generation," *Prosumer Report* 11, (2011).

²⁸ Thom S. Rainer and Jess Rainer, "The Millennials," (Nashville: B & H Pub. Group., 2011).

²⁹ *Ibid.*, 20.

And when you look at the business world, you find them launching multi-billion-dollar companies from the comfort of their college dorm rooms.³⁰

The Millennials are on track to become America's most educated generation. In 2007, 30% had attained a college degree. They are marrying much later, if at all. In 1970 about 44% of eighteen- to twenty-five-year-old Boomers were married. Today only 15% of Millennials in that age group are married. And the average age of first marriages has gone up from 20.8 for women in 1970 to 25.5 today. For men the average age of first marriages has increased from 23.2 to 27.5 over that same period.

One more significant change is worth noting from the Boomer generation to the Millennials. About 65% of young adults cohabit at least once prior to marriage, compared to just 10% in the 1960s.³¹

Millennials represent a more diverse group than do any previous American generations. Whites are still a majority at 61%, but that number is lower than previous generations. Hispanics are the largest ethnic minority among Millennials, followed by African-Americans, Asians and mixed. So given their size, diversity, influence on culture

³⁰ Jeff Fromm and Christie Garton, *Marketing to Millennials : Reach the Largest and Most Influential Generation of Consumers Ever* (New York: AMACOM, American Management Association, 2013).

³¹ Rainer and Rainer.

and brands, and collective buying power—an estimated \$200 billion annually—businesses cannot afford to ignore this group.³²

During America's Great Depression an exciting new technology, movies coupled with sound, provided a temporary escape from the feelings of fear, uncertainty, and doubt that had descended on the nation. They garnered the idea that success would flow from a sense of community and interdependency. The same collective idea ignites the Millennial Generation, born eighty years after the G.I. Generation. At the heart of their revival are social networks, the ability to stay connected with a wide variety of friends.³³

This is a generation of participators. Not willing to be passive consumers like those that preceded them, this generation wants to actively participate, co-create, and most important, be included as partners in the brands they love. This participation economy has arrived at the doorstep of all companies, fundamentally impacting not only their marketing tactics but how they do business as well, and we are only just beginning to understand its full implications. For Millennials, it is almost an expectation that companies should want to seek their opinion.³⁴

Although non-Millennial generations value personal connection, Millennials use technology to connect with a greater number of people, more frequently, and in real time.

³² Fromm and Garton.

³³ Morley Winograd and Michael D. Hais, *Millennial Momentum : How a New Generation Is Remaking America* (New Brunswick, NJ: Rutgers University Press, 2011), 26.

³⁴ Fromm and Garton, 8-9.

This is partially due to the fact that Millennials are digital natives. They were born into an era where smartphones³⁵ are the norm and texting³⁶ is a staple in communication. Millennials speak digital language fluently. For many, it is their primary language.

While non-Millennials spend roughly the same amount of time online, Millennials are more likely to use the Internet as a platform to broadcast their thoughts and experiences, and to contribute user-generated content.³⁷

When it comes to church, a Millennial is more likely than not to have a syncretistic belief system. He or she tends to take portions of belief from various faiths and nonfaiths and blend them into a unique spiritual system. A Millennial is also likely to care less about religious or spiritual matters than his or her predecessor generations.³⁸

Each generation from the Boomers forward is less likely to attend church services. In the case of the Millennials, the trend is no different. Nearly two-thirds (65%) of this generation rarely or never attends religious services. Nearly three-fourths of the generation call themselves spiritual but not religious. Those numbers tell us that most

³⁵ A cellular phone that performs many of the functions of a computer, typically having a touchscreen interface, Internet access, and an operating system capable of running downloaded applications.

³⁶ Electronic messaging sent over a cellular network from one cell phone to another by typing words, often in shortened form, as “l8t” for “late,” on the phone's numeric or QWERTY keypad.

³⁷ Fromm and Garton, 20.

³⁸ Rainer and Rainer.

Millennials are theistic and are not anti-religion or anti-Christian. But the numbers also tell us that matters of religion are not the focus for most of this generation.³⁹

This generation is largely anti-institutional church in its attitude. They express doubts about the effectiveness of local churches. The true challenge to reaching this group is overcoming apathy. Christianity is not the belief of the vast majority of this generation and they believe the American church to be one of the least relevant institutions in society.⁴⁰ In order for the Millennials to commit themselves to church, that church cannot look like and act like most American churches today.

Most Millennial Christians see local churches as business as usual, focused inwardly, more concerned about the needs of the members than the needs of the community and the nations. The bad news is that most American churches are not attractive to Millennials because of the inward focus of these congregations. The good news is that the churches that are successful in attracting Millennial Christians may have some of the most dedicated members in generations.⁴¹

³⁹ Ibid., 443.

⁴⁰ Ibid., 444.

⁴¹ Ibid., 464-465.

The Media Age

The media's influence in our lives is pervasive. Education, business, religion, leisure and even family life are all measured against that influence. And when it comes to media, we live in the most hyper-competitive, distracted and disrupted culture in history. The answer to "Who's influencing the Church today?" is the same as "Who's influencing the culture?" It's the media.⁴²

Christianity reveals a God who uses all sorts of media to get his message across. He used everything from pillars of fire to bright stars, from burning bushes to a talking donkey. He delivered the Ten Commandments on a chiseled rock, painted rainbows to signal his covenant, and used a cross to display his love.⁴³

For the first one-and-a-half thousand years, Christianity's dominant form of communication was hand-copied print, with parchments, scrolls, and books transmitting sacred writings. These particular texts were used in the liturgy and were proclaimed at special religious gatherings. During these early centuries, if Christians wanted to absorb pieces of Scripture, they typically had to find a community that would read them aloud.⁴⁴

⁴² Cooke, *Unique : Telling Your Story in the Age of Brands and Social Media*, 21.

⁴³ Brandon Vogt, *The Church and New Media : Blogging Converts, Online Activists, and Bishops Who Tweet* (Huntington, Ind.: Our Sunday Visitor, 2011), 15.

⁴⁴ Ibid.

The fifteenth century saw the invention of the printing press by Johannes Gutenberg, which brought about mass reproduction and quick dissemination throughout the world. The focus shifted from listening to reading.

450 years later the advent of the radio allowed the Catholic Church to grab a captive audience of four million people tuning in weekly to listen to Fulton Sheen's *Catholic Hour*.⁴⁵

Sheen would later take his audience with him and join forces with the Eternal Word Television Network to embrace the next new medium, television.

Throughout history, the Church had the ability and the wherewithal to discern the power of each of these past technologies—print, radio, and television—even when each medium presented complications.

Theologians argue that the missional Christian church now has to find new ways of communicating when “engaging plurality.” And the Internet provides a plurality of voices.⁴⁶ While there is no complete overview of how churches and groups utilize the World Wide Web, many church websites traditionally offer nothing more than worship material and resources, prayers, readings, and reflections, with no virtual worship.

⁴⁵ Ibid.

⁴⁶ Pauline Hope Cheong, *Digital Religion, Social Media, and Culture : Perspectives, Practices, and Futures*, Digital Formations, (New York: P. Lang, 2012), 28.

Who uses church websites? Typically, the users are those already active in churches and religious organizations. This does not negate the occasional visitor passing by or looking in, but primarily the consumer is already committed and active.

Online churches may offer a minister to chat with or write to, prayers, and other religious practices. The now defunct Church of Fools (<http://churchoffools.com>), established in 2004, was an experimental, virtual site where you could enter a 3D-designed church and take part in a virtual manner by praying, singing hymns, greeting people and walking around. The sites originator, Simon Jenkins, developed the idea to “Just as the Methodist church leader John Wesley took his preaching out of churches and into fields and streets in the eighteenth century, we wanted to take church to where people are in the twenty-first century—on the Net.”⁴⁷

Blogging⁴⁸ with day-to-day comments and notes on events has become an extensive reality within the Christian realm. Usually these blogs have a base in networked individualism, creating an alternative space to established institutions.⁴⁹

With Web 2.0⁵⁰, the space or the infrastructure of the Internet is no longer just about information from web pages but interaction between users of the web. Thus we

⁴⁷ Ibid., 29.

⁴⁸ A Web site on which someone writes about personal opinions, activities, and experiences. Blogs is short for web logs.

⁴⁹ Cheong, 29.

begin to see the initial stages of social networking and social media. Definitions of social media tend to become murky when outcome (e.g., social action) is confused with means (e.g., tools).⁵¹

The Net extends social networks by linking face-to-face interactions with interactions on the Net. Online and offline life is linked together. This brings Internet and mobile networks into everyday life. It provides on-demand access to content anytime, anywhere, on any digital device.

- The average American spends sixty-six hours per month on a computer outside of work. While pornography had once been the dominant Internet activity, social media has now taken the top slot.
- Facebook, the Internet's most popular website, has over 500 million users, half of whom log in every single day. If Facebook were a country, it would be the world's third largest, behind only China and India. Facebook users spend over 700 billion minutes each month on the site, sharing over 30 billion pieces of content.
- YouTube visitors watch over two billion videos every day. Every minute, 24 hours of new video are uploaded to the site
- Singers Lady Gaga, Justin Bieber, and Britney Spears each have over six-and-a-half million Twitter followers. Any message they "tweet" will instantly reach millions of people in a matter of seconds.
- The Internet features over 200 million blogs, according to conservative estimates. More than 75% of Internet users regularly read blogs.
- Almost half of Americans have listened to a podcast, while two-thirds of those people have listened in their car.
- 72% of Americans—including 87% of teens—communicate through text messaging. Last year alone, Americans sent 1.8 trillion text messages.⁵²

⁵⁰ The second stage of development of the World Wide Web, characterized especially by the change from static web pages to dynamic or user-generated content and the growth of social media.

⁵¹ Meredith Gould, *The Social Media Gospel : Sharing the Good News in New Ways* (Collegeville, Minnesota: Liturgical Press, 2013), 5.

⁵² Vogt, 18-19.

Why Social Media?

At the heart of social media are three important qualities we value in the human experience. The first being connectedness. Human beings crave connection with other people and with the world around them. Social media opens connections to beyond just the people to the world around those people, thus networking all corners of the world closer together.

The reality of our innate need for connection is often most clearly revealed in the experience of dis-connection. Dropped cell phone calls, the loss of a job or career opportunity, a romantic breakup, the death of a loved one—each kind of disconnection alerts us to the fact that we were meant to connect.⁵³

The second value is transparency. People are transparent through social media even in ways they don't intend. We value transparency like this for the positive impact it has on our lives, even if it can deeply wound us someday.

The upside of transparency as it relates to the message of the gospel is authenticity. This generation is far more likely to trust a friend's recommendation via social media than your local billboard or banner ad.

Lastly, there is immediacy. Social media allows for an immediacy of information and human interaction. This immediacy also extends beyond our close circle of family

⁵³ Jesse Rice, *The Church of Facebook : How the Hyperconnected Are Redefining Community*, 1st ed. (Colorado Springs, Colo.: David C. Cook, 2009), 35.

and friends, as well. Social networking sites allow for real-time searches for information. This allows users to get to quality information faster than ever before.⁵⁴

Existing in a world that has dramatically embraced a new form of media, the corporate church now has a choice to make. It cannot change its response to Gutenberg's printing press, the radio, or the television; they are forever fixed in history. But at the onset of this digital revolution, its response to this latest form of media is wide open because this is the new dwelling place for the majority of Christians.

During Pope Benedict XVI's address to Catholic bloggers at the Digital Witnesses Conference, he stated, "Without fear we must set sail on the digital sea, facing into the deep with the same passion that has governed the ship of the Church for two thousand years... [W]e want to qualify ourselves by living in the digital world with a believer's heart, helping to give a soul to the Internet's incessant flow of communication".⁵⁵

⁵⁴ Cooke, *Unique : Telling Your Story in the Age of Brands and Social Media*, 148-153.

⁵⁵ "Pope Asks Bloggers to Give Internet a Soul" http://storico.radiovaticana.va/en1/storico/2010-04/374892_pope_asks_bloggers_to_give_internet_a_soul.html (accessed September 21 2014).

CHAPTER THREE

THEORETICAL FOUNDATION

Biblical Foundation

This research paper will examine Exodus 4:10, an Old Testament text reflecting on the story of Moses, the liberation of the children of Israel and how that was communicated in a time of transition and change. Additionally, this paper will review the New Testament text, Luke 14:23, which shows Jesus doing what He does best—telling a story to his disciples.

The marketing of God’s Word, or viewing it as the communication of it, does come with biblical support. While the word marketing does not appear in the Bible, our fathers of the faith practiced marketing techniques and principles. To begin, it was the world’s most effective form of advertising—word of mouth—that helped spread the word about Jesus himself (Mark 1:28).

The word of God reminds us about how our heroes of the bible actively engaged with their followers and critics. They used conversations, storytelling, inquiry, debate, dialogue, and truth telling to challenge then-prevailing notions about God, faith, ethics, relationships, and religious business-as-usual.¹

¹ Meredith Gould, *The Social Media Gospel : Sharing the Good News in New Ways* (Collegeville,

The church always was and remains an assembly of believers. The cloud of witnesses takes on new meaning as we use social media to live out our baptismal call. Today, people gather online. Thinking theologically—seeing social media through the God-lens—will help individuals use it to share abundantly the joys and challenges of a life in Christ.²

The Life of Moses

Moses is one of the most prominent figures in the Old Testament. While Abraham is called the “Father of the Faithful” and the recipient of God’s unconditional covenant of grace to His people, Moses was the man chosen to bring redemption to His people. God specifically chose Moses to lead the Israelites from captivity in Egypt to salvation in the Promised Land. Moses is also recognized as the mediator of the Old Covenant and is commonly referred to as the giver of the Law. Finally, Moses is the principal author of the Pentateuch, the foundational books of the entire Bible.³

In the story of the Exodus, Moses is presented as a type of Christ. Moses was a descendant of Abraham sent by God as a redeemer of his people, to free them from bondage and to lead them to the promised land just as Jesus of Nazareth, descendant of

² Ibid., 12.

³ "What Should We Learn from the Life of Moses?" <http://www.gotquestions.org/life-Moses.html> (accessed August 20 2014).

Abraham, is the Redeemer, send by God to free his people from bondage to sin and to lead them to the promised land of heaven.⁴

We first encounter Moses in the opening chapters of the book of Exodus. In chapter one, we learn that after the patriarch Joseph rescued his family from the great famine and situated them in the land of Goshen (in Egypt), the descendants of Abraham lived in peace for several generations until there rose to power in Egypt a pharaoh who “did not know Joseph” (Exodus 1:8). This pharaoh subjugated the Hebrew people and used them as slaves for his massive building projects. Because God blessed the Hebrew people with rapid numeric growth, the Egyptians began to fear the increasing number of Jews living in their land. So pharaoh ordered the death of all male children born to Hebrew women (Exodus 1:22).

When the life of Moses is examined it is typically divided into three sets of forty: the first forty he spent as a ruler in Pharaoh’s court, the second as a shepherd in Midian, and the third as a king in Jeshurun.⁵ He had just finished his second forty years, when he received his commission to bring Israel out of Egypt.

⁴ Michal Hunt, "The Pentateuch Part Ii: Exodus" http://www.agapebiblestudy.com/exodus/Exodus_Lesson_2.htm (accessed August 20 2014).

⁵ Matthew Henry and Martin H. Manser, *The New Matthew Henry Commentary : The Classic Work with Updated Language*, Abridged ed. (Grand Rapids, Mich.: Zondervan, 2010).

The Call of Moses

God enlisted Moses to communicate a message to Pharaoh as well as to the children of Israel. The problem was, Moses was a poor communicator.

Exodus 4:10 ¹⁰ *But Moses pleaded with the Lord, “O Lord, I’m not very good with words. I never have been, and I’m not now, even though you have spoken to me. I get tongue-tied, and my words get tangled.”*

¹¹ *Then the Lord asked Moses, “Who makes a person’s mouth? Who decides whether people speak or do not speak, hear or do not hear, see or do not see? Is it not I, the Lord?”* ¹² *Now go! I will be with you as you speak, and I will instruct you in what to say.”*

¹³ *But Moses again pleaded, “Lord, please! Send anyone else.”*⁶

Moses has been charged by God to deliver a message to Pharaoh. He is apprehensive about getting the message out. He complains about lack of eloquence. God’s answer: I will help you.

The words of Moses to God, if translated literally, would be as follows: “Not a man of words I . . . for heavy of mouth and heavy of tongue I.” Moses’s words to God have been translated differently in the various English versions:

“I am not a man of words; I have never been so, and am not now, even after what you have said to your servant: for talking is hard for me, and I am slow of tongue” (Exodus 4:10 The Bible in Basic English).

“I’m a terrible speaker. I always have been, and I’m no better now, even after you’ve spoken to your servant! My words come slowly, my tongue moves slowly” (Exodus 4:10 The Complete Jewish Bible).

⁶ *Exodus 4:10-13*, Vers. New Living Translation, <http://www.biblegateway.com/passage/?search=ex%204:10-13&version=NLT> (accessed October 23, 2012).

“I have never been eloquent— either in the past or recently or since You have been speaking to Your servant— because I am slow and hesitant in speech” (Exodus 4:10 Holman Christian Standard Bible).

“ I’m not a good speaker. I’ve never been a good speaker, and I’m not now, even though you’ve spoken to me. I speak slowly, and I become tongue-tied easily” (Exodus 4:10 God’s Word to the Nations).

“Lord, I’ve never been a good speaker. And I haven’t gotten any better since you spoke to me. I don’t speak very well at all” (Exodus 4:10 New International Reader’s Version).

“I’m not very good with words. I never have been, and I’m not now, even though you have spoken to me. I get tongue-tied, and my words get tangled” (Exodus 4:10 New Living Translation).

These translations have one thing in common: they emphasize that Moses was a poor communicator.⁷

Adopted by a royal princess and raised in the palace of the Pharaoh, Moses received the best education the ancient world could offer at that time. The royal princes and princesses, their cousins and the children of favored royal officials as well as some of the children of vassal kings were entrusted to the royal tutor.

⁷ Dr. Claude Mariottini, "Did Moses Have a Cleft Lip?" <http://claudemariottini.com/2010/01/18/did-moses-have-a-cleft-lip-2/> (accessed June 15 2014).

The children of the royal school would have learned not only to read and to write but would also have been taught to write hieratic, the “shorthand” version of the hieroglyphic script as well as Babylonian cuneiform script, the diplomatic language of the ancient Near East. In addition, they studied mathematics, astronomy, and the origins of the gods, with unlimited access to the wealth of texts in the royal archives.

Children of the royal family like Moses, not in the direct line of succession, were usually trained for service in the diplomatic corps or as military leaders.⁸ Moses' education in Egypt would have more than prepared him for his role as redeemer/political leader/military general to the embattled nation of Israel.

It seems that Moses' excuse was not justified. Moses' complaint may not have been in dealing with a speech impediment, but rather his inability to take command of Hebrew and Egyptian with a ready and copious supply of words and thoughts to beat back all objections from his brothers and Pharaoh.⁹

Clearly, forty years before this, Moses was not slow of speech and slow of tongue. Acts 7:22 says, “Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.” Those years of eloquence in Egypt ended forty years before this. For forty years, Moses only seemed to speak to sheep. His self-confidence was gone; but he needed God confidence instead. Moses' known form of communication had become antiquated.

⁸ Joann Fletcher, *Chronicle of a Pharaoh : The Intimate Life of Amenhotep Iii* (New York: Oxford University Press, 2000), 24-27.

⁹ Kenneth L. Barker and John R. Kohlenberger, *Zondervan Niv Bible Commentary*, 2 vols., vol. 1 (Grand Rapids, Mich.: Zondervan Pub. House, 1994).

Up to this point God has been patient with Moses' objections, but in verses eleven and twelve God admonishes him, reminding Moses that He has the power to make a person eloquent or deaf, dumb, and blind. Moses made the same objection again (verse thirteen) concerning his lack of ability as a speaker. If a speech impediment were the case, Moses could have easily asked God for healing of that issue.

In his commentary on Exodus, when dealing with Moses' speech problem, Adam Clark wrote:

It is possible he was not intimately acquainted with the Hebrew tongue, so as to speak clearly and distinctly in it. The first forty years of his life he had spent in Egypt, chiefly at court; and though it is very probable there was an affinity between the two languages, yet they certainly were not the same. The last forty he had spent in Midian, and it is not likely that the pure Hebrew tongue prevailed there, though it is probable that a dialect of it was there spoken. On these accounts Moses might find it difficult to express himself with that readiness and persuasive flow of language, which he might deem essentially necessary on such a momentous occasion; as he would frequently be obliged to consult his memory for proper expressions, which would necessarily produce frequent hesitation, and general slowness of utterance, which he might think would ill suit an ambassador of God.¹⁰

God promises to take care of Moses' inadequacies in public speaking. Even more important, he promises to coach him on what to say -- help with both delivery and content! And still, Moses tries to wriggle out of the call. Ever since God had called him, Moses had come up with a series of excuses and "what ifs," plus another fear revealed in verse nineteen:¹¹

Who am I? (3:11-12)
What if they ask your Name? (3:13-15)

¹⁰ Adam Clarke and Ralph Earle, *Adam Clarke's Commentary on the Bible* (Grand Rapids: Baker Book House, 1967).

¹¹ Dr. Ralph F. Wilson, "The Birth and Call of Moses (Exodus 1-4)" http://www.jesuswalk.com/moses/1_call.htm (accessed October 23 2012).

What if they don't believe me? (4:1-9)
 But I'm not eloquent (4:10-12)
 People will kill me (4:19)

The LORD God is reminding Moses that because He created the mouth, the eyes and the mind (and by extension, everything else)(cf, Ps. 94:9; Luke 24:45), He will assist in communication. Verse twelve is translated “I will help you speak.” However, the literal Hebrew has it a bit different: “I am with your mouth.” If you see this as “I AM” (Exodus 3:14) it changes the tone a bit. It is not so much that Moses is the puppet and Yahweh is the puppeteer moving Moses’ mouth. Rather, it is more that Moses will be speaking the words of God and it is “thus saith the LORD.” So the individuality of Moses’ speech is left in tact. It is REALLY Moses speaking but his words convey the thoughts of Yahweh (cf, 2 Tim. 3:16).

Furthermore, Yahweh will “teach” (Hebrew = “yoroh”) Moses how to frame his argument to Pharaoh. The root of “yoroh” is the same for “tora,” meaning “instruction” or “law.” Lots of valuable rabbit trails possible here but it seems that the main idea is that God’s representative in this situation, Moses, will speak in a manner consistent with Moses personality and ability, but the ideas and thoughts will be God-infused.¹²

Moses knew the only way God’s message was going to get across effectively was to update the method by which it was going to get out.

¹² Robert Case, "Christian Journalist: The Gifts of Communication and Perceiving Belong to God (Exodus 4)" <http://robertcaseinpoint.com/2013/02/25/christian-journalist-the-gifts-of-communication-and-perceiving-belong-to-god-exodus-4/> (accessed June 20 2014).

13 But he said, "Please, Lord, now send the message by whomever You will."
 Aaron to Be Moses' Mouthpiece

14 Then the anger of the Lord burned against Moses, and He said, "Is there not your brother Aaron the Levite? I know that he speaks fluently. And moreover, behold, he is coming out to meet you; when he sees you, he will be glad in his heart. 15 You are to speak to him and put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what you are to do. 16 Moreover, he shall speak for you to the people; and he will be as a mouth for you and you will be as God to him. 17 You shall take in your hand this staff, with which you shall perform the signs."¹³

Aaron was a smooth talker, but a man weak on content. Moses had to put the words of God into the mouth of Aaron. In this sense Aaron was like a modern-day newsreader, which does nothing but read what others have written for him. Aaron was not God's spokesman; he was the spokesman of Moses.

The Old Testament uses three Hebrew words that are translated into the English word "prophet" or "seer": nabi, roeh, and hozeh. Nabi literally means, "to bubble up." It describes one who is stirred up in spirit. It is the most frequently used of the three by the Hebrew writers. When the sense of "bubbling up" is applied to speaking, it becomes "to declare." Hence, a nabi, or a prophet, is an announcer—one who pours forth the declarations of God.

Roeh means "to see" or "to perceive." It is generally used to describe one who is a revealer of secrets, one who envisions.

¹³ *Exodus 4:13-17*, Vers. New American Standard, <http://www.biblegateway.com/passage/?search=ex%204&version=NASB> (accessed January 09, 2013).

Hozeh also means “to see” or “to perceive,” but is also used in reference to musicians. It is also used to describe a counselor or an advisor to a king. The Hebrew does not necessarily indicate that the person is a prophet, but rather an advisor—someone who has wisdom. It means “one who has insight.” The translators try to indicate whether the message is spiritual. If it is spiritual, then they tend to translate hozeh as “prophet.” If it does not give any indication of being spiritually generated, then they would render it “advisor” or “counselor.”

In the Greek language, a prophet is simply “one who speaks for another”—one who speaks for a god, and so interprets the god’s will to the people. Hence, the essential meaning in Greek is “interpreter.” In this situation, Moses and Aaron’s relationship is analogous to God and Moses’.¹⁴

I know that he can speak well

יָדַעְתִּי כִּי יִדְבֹּר הוּא יִדְבֹּר דְּבַר *yadati ki dabber yedabber hu*, I know that in speaking he will speak. That is, he is apt to talk, and has a ready utterance. He cometh forth to meet thee — He shall meet thee at my mount, (Exodus 4:27), shall rejoice in thy mission, and most heartily co-operate with thee in all things. This was a necessary assurance to prevent Moses from suspecting that Aaron, who was his elder brother, would envy his superior call and office.¹⁵ Aaron’s job was not to come in and take over, but rather to assist in the mission of the missionary. It was not that Moses lacked power. He lacked application.

¹⁴ John W. Ritenbaugh, "What is a Prophet?," *Sermon: Prophets and Prophecy*, 2003.

¹⁵ Clarke and Earle, Exodus.

Ultimately Moses gets his message across to Pharaoh and, with God's assistance, he's able to free the children of Israel from Egyptian bondage. And when Moses is viewed introspectively, is there anyone else in history, other than Jesus, whose every word is known and analyzed as those of Moses in the Bible? How many books and commentaries have been written to understand every utterance that came out Moses' mouth? Why? Because true communication is not about brilliant ideas, eloquent oratory skills, compelling presentations: it is about recognizing that you are a channel—a transparent conduit—to convey a truth that is greater than yourself.¹⁶

Here is what Larry Julian shared in regards to getting the primary message across:

I was especially sensitive about sharing my faith-but had a burning passion to do so. I was pulled in two completely opposed directions! Long ago, I had learned-in a very painful way-not to share my faith. When I was seven years old, I was walking home from school with my friend, Freddie. Two teenage boys came up to us. One of the boys turned to Freddie and asked, "Hey, kid, are you Jewish?" Freddie sheepishly said no. Then the teenager turned to me and asked, "What about you? Are you Jewish?" I naively answered, "Yes, I am." He spit in my face. From that moment, I made a pact with myself: "Do not share your faith with others."¹⁷ God is patient and He understands your doubts and insecurities. Don't beat yourself up because you have yet to respond to God's call, rather surrender yourself to the call. If God really called you to a particular assignment, He will provide you with all the means to successfully accomplish your mission.¹⁸

¹⁶ Simon Jacobson, "How to Reach People" http://meaningfullife.com/social/education/The_Art_of_Communication.php (accessed December 2012).

¹⁷ Larry S. Julian, *God Is My Success : Transforming Adversity into Your Destiny* (New York: Warner Faith, 2005).

¹⁸ *ibid.*, 212.

Jesus as Marketing Director

If the purpose of marketing is to attract people, then convert those people into customers, and keep said customers coming back for more, then Jesus was a brilliant marketer. A typical business model states a business can or may attract people by use of advertising, giving and publicity. Advertising is simply telling [enough times] as many of the “right people” as possible how your product or service solves their problems. Giving is giving away samples of your product or service, which allows potential customers to try it before purchase. Most people, when they first hear about a business, have no clue if they can trust it to deliver on what it has promised. And finally, Publicity is about other people talking to others about said company, product and/or service.¹⁹

Some say the church is not a business and it does not need to be re-branded, or marketed in some new way. It does not need giveaways, or new trendy ways to say things. It does not need to repackage the gospel to make it more attractive.²⁰

¹⁹ Amos Johnson Jr., "Create a Marketing Strategy for Success the Jesus Way" <http://www.amosjohnsonjr.com/training.php?page=19> (accessed September 23 2012).

²⁰ Tom Huth, "Marketing Plan for the Church" <http://buckinut33.wordpress.com/> (accessed January 4 2013).

There are four key marketing considerations—1) the *product* itself, 2) the *price* of the product, 3) the *place* in which the transaction happens, 4) and the *promotional* activities leading to the transaction. This is called the marketing mix. The church is not out to sell Jesus, nor the Bible. We exist to move people into a relationship with Jesus Christ. Thus making the relationship our product. Commitment becomes our price. The presence of the believers is the place and Word-of-mouth is the promotion.²¹

Jesus spent His ministry “teaching in their synagogues and proclaiming the gospel of the kingdom” (Advertising) and “healing every kind of disease and every kind of sickness among the people” (Giving).²² How did he create and sustain such amazing awareness of his “campaign?” Here are some observations:

- Jesus “studied” any given individual’s or group’s precise need
- Then he gave “content” away for free, targeted at the precise need
- That person was so enthusiastic about the content and experience, they wanted more (some willing to pay as much as their life)
- And they would rush out and tell everybody they knew about it

Summing up, Jesus’ marketing plan was to be “consumer-centric.” He never had a marketing budget, yet he catalyzed the largest marketing department in the history of the world.²³ It was in the parable of Luke 14 that Jesus introduced the idea of testimonials to spread His message to the masses.

²¹ George Barna, *A Step-by-Step Guide to Church Marketing : Breaking Ground for the Harvest* (Ventura, Calif., U.S.A.: Regal Books, 1992), 24.

²² *Matthew 4:23*, New American Standard, <http://www.biblegateway.com/passage/?search=matt%204&version=NASB> (accessed September 2012, 2012).

²³ Chip Brown, "The Genius of Jesus' Marketing Plan" <http://about300.wordpress.com/2012/02/23/the-genius-of-jesus-marketing-plan/> (accessed February 23 2013).

People love to talk. People talk about products and services. People talk about hair color, cars, computers, sandwiches, TV shows, and floor cleaners. The stuff they use everyday. Word of mouth marketing is about earning that good conversation. When people trust you, they are willing to put their words on the line for you.²⁴

Jesus' Charge

*'Go out into the highways and along the hedges, and compel them to come in, so that my house may be filled.'*²⁵

The Jews looked forward to the day when the Messiah would set up his kingdom and part of the festivities would include a great banquet with the Messiah. So the people hearing this parable about a great banquet would immediately identify what Jesus was talking about. He was talking about the Kingdom.

The host of a banquet sent out two invitations. An original invitation in advance and then a second invitation to notify that dinner was served. The dinner host was giving a big dinner, which indicated he was wealthy. He had an original dinner list of people whom he invited.

²⁴ Andy Sernovitz, *Word of Mouth Marketing : How Smart Companies Get People Talking*, 3rd ed. (Austin, TX: Greenleaf Book Group Press, 2012).

²⁵ *Luke 14:23*, Vers. New American Standard, <http://www.biblegateway.com/passage/?search=luke%2014:23&version=NASB> (accessed October 23, 2012).

One of the cultural practices of that time, when a man was going to give a banquet, he sent out an invitation weeks or months in advance. If it was a marriage banquet, the invitations went out soon after the betrothal – almost a year in advance. The events in the parable assume that the advance invitation has been given and the first invitation we read about is really not the first.²⁶

What can be seen, the traditional way used to fill the house was not working. So a different approach had to be fostered. The master's second invitation extended the scope of the offer to those who were rejected by society.²⁷ The first sweep was in the town, and included “broad, main streets or public squares” (Greek *plateiai*) and “narrow streets, lanes, alleys” (Greek *rume*). The second sweep was outside the town in the rural areas, the, “road, highway” (Greek *hodos*) and “fences, hedges” (Greek *phragmos*). Inside the town would be the poor, the beggars, and the indigent. But outside the town would be the vagabonds and sojourners, those who were shunned and unwelcome in the towns.

The “streets” were those roads traveled by a wide variety of people, whereas the “alleys” were small lanes or side paths likely to harbor the loitering outcasts of society. Those brought from these places were precisely the same unfortunates Jesus had told his host to invite in v.13.²⁸

²⁶ Hampton Keathley IV, "The Great Supper" <http://bible.org/seriespage/great-supper> (accessed October 23 2012).

²⁷ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible : New King James Version* (Nashville: T. Nelson Publishers, 1997).

²⁸ Barker and Kohlenberger.

Such people would have felt very uncomfortable at the feast of a rich man, socially very out of place. Additionally, it was a custom to politely refuse to come until pressed to -- kind of like politely refusing to take a second helping at a meal until the host says, “Oh, but you must!” and then passing your plate happily to receive more.

The Greek word used is *anagkazo*, ‘compel, force,’ of inner and outer compulsion, and then weakened, ‘strongly urge/invite, urge upon, press.’ “The rich man hasn’t sent out soldiers to sweep the area, round up everyone, and march them to his house. But he has instructed his servants not to take “No” for an answer. To encourage and strongly urge everyone they meet to accept this invitation.²⁹

Augustine and others have used the phrase compel them to come in as a justification to coerce people into Christianity, sometimes-using persecution and torture. His wicked, evil use of this scripture was employed to justify a state doctrine that over the centuries caused the deaths of untold people by the sword, and kept scores of others in religious darkness with the threat of force. Though there were others before him and after him, it was Augustine who most effectively made the case that it was God’s will for the state to use the threat—and reality—of force to make membership in the state church compulsory and necessary.³⁰

Why did Jesus say compel? These wanderers and outcasts would need to be convinced that they were really welcome—compel, yes—but in love.

²⁹ Dr. Ralph F. Wilson, "Parable of the Great Banquet (Luke 14:12-24)" http://www.jesuswalk.com/lessons/14_12-24.htm (accessed October 23 2012).

³⁰ "Luke 14:23'S Compel Them to Come in Refers to Irresistible Grace" (accessed January 9 2013).

The host wanted his house to be full. The host has prepared food for a large number of guests, and he won't be satisfied until his house is completely full.

Compel them to come in, not by force of arms, but by force of arguments. Be serious with them; plead with them, because it will be necessary to convince them that the invitation is sincere. They will hardly believe that they are welcome, and so do not leave them until you have persuaded them.”³¹

Social Implications

Although many have been brought in to share in the benefits of the Gospel, there is plenty of room for more. The Gospel excludes none who do not exclude themselves.³²

In the fifth chapter of his second letter to the Corinthians, Paul gives a mission statement to his brothers and sisters in Christ.

19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

God placed our sins on Christ, who knew no sin. His death was in our place and for our sins. If we believe in Jesus, God counts Jesus' righteousness as our righteousness. The word of reconciliation that has been entrusted to us is to tell all people that God wants to restore them to a relationship with Himself.

³¹ Henry and Manser, 1680.

³² Ibid.

Paul is the only New Testament writer to use the noun *katallage* (reconciliation) and verb *katallasso* (to reconcile). The basic idea is to change or make otherwise. In Greek social and political spheres the term denoted a change in relations between individuals, groups or nations, while in the religious arena it was used of relationships between gods and humans. In Paul's writings, God is always the reconciler.³³

Ambassadors are now messengers imploring people to be reconnected to God.³⁴ When you serve as an ambassador, your aim is no longer to voice your own perspective, but rather the perspective of the one who sent you.

The Message Bible translates the text to say,

God put the world square with himself through the Messiah, giving the world a fresh start by offering forgiveness of sins. God has given us the task of telling everyone what he is doing. We're Christ's representatives.

The nature of Paul's appointment was to serve as one of Christ's ambassadors. The verb *presbeuō* (are ambassadors) means to be "elder" or "first in rank" (Liddell, Scott and Jones 1978). Here we might think of the role of the statesman, where age and high rank often go together. Then as now, an ambassador was someone who represented the interests of his or her nation abroad.

³³ D. Stuart Briscoe, Haddon Robinson, and Grant R. Osborne, *The Ivp New Testament Commentary Series : New Testament*, 20 vols., vol. Titus (Downers Grove, Ill.: InterVarsity Press, 1991).

³⁴ Radmacher et al., 1952.

In the Old Testament the range of duties included offering congratulations (1 Kings 5:1; 2 Sam. 8:10), soliciting favors (Num. 20:14), making alliances (Josh. 9:3-7) and protesting wrongful actions (Judg. 11:12). The Roman counterpart to the Greek *presbeutes* was the legate (*legatus*), who was duly appointed by the emperor to administer the imperial provinces on his behalf. Paul was similarly appointed by God to administer the gospel on Christ's behalf (*hyper Christou*; compare Eph. 3:2). It is as though God himself were making a personal and direct appeal through Paul (v. 20).³⁵

Marketing comes down to directing or persuading the consumer. In a culture saturated with self-promotion, how do we create a desire for the eternal over the temporal? Jesus said do it (Matt. 28:19) and has set up authorized representatives or messengers to get it done (2 Cor. 5:20).

Foundational Relevance

The foundational scripture for RCMI is Titus 2:11-15, which states,

“¹¹ For the grace of God has appeared, bringing salvation to all men, ¹² instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, ¹³ looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, ¹⁴ who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds. ¹⁵ These things speak and exhort and reprove with all authority. Let no one disregard you.”³⁶

Titus 2:11-14 and its companion, 3:4-7, deal with salvation (past, present, and future), with Christology (the person and work of Christ), and Pneumatology (the person

³⁵ Briscoe et al., 2 Corinthians.

³⁶ New American Standard Bible

and work of the Spirit), but central to their focus is the practical ramifications of this gracious working of God on behalf of all people. In the process of developing the theme of God's gracious work on our behalf, these two passages set forth the reasons why believers in Christ can and should live a godly Christian life.³⁷ Christ appeared to "teach" us to live a new life. Thus we might say that "living" or "how to live" is God's curriculum. The goal of God's curriculum is the living of a new life. After the old way has been abandoned, what then? If Christianity ended there, it would consist of a life of avoidance. We could sum it up with a divine "Thou shalt not." But the focus in this passage (and above in vv. 1-10) is actually on "being" or "living," and a far more appropriate and positive summary is "Thou shalt."³⁸

Twice in the text it speaks of Christ's appearance in history. The first time Christ came in grace to save men from their sins; the second time He will come in glory (v.13) to reign. The appearance of the grace of God is to produce two results in the lives of the believers: First, we are to resist the evil temptations of this world, living godly lives in this present age. Second, we are to look for Christ's return.³⁹

Our job as the body of Christ is to speak with authority the words of the One who has authority.

³⁷ J. Hampton Keathley III, "The Foundation, Means, and Motivation for Godly Behavior (Titus 2:11-15)" <https://bible.org/seriespage/foundation-means-and-motivation-godly-behavior-titus-211-15> (accessed June 1 2014).

³⁸ Briscoe et al.

³⁹ Radmacher et al.

Historical Foundations

As we explore marketing's forerunners, it will be shown how mass marketing and the church have always been inextricably linked. There is a reason why philosopher and poet George Santayana's quote, "Those who cannot remember the past are condemned to repeat it," resonates. History is full of great lessons.

Ever since people have had something to sell (including religion), they've been marketing. At one time there was no such thing as marketing. Whether it was a blacksmith, stonemason, undertaker, carpenter or a tailor, their customers were known personally. They were cousins, family associates or neighbors. A dialogue existed between producer and consumer. With the coming of the Industrial Revolution this personal contact came to an end. Changes in production led to changes also in distribution. The greatly increased production of goods, which resulted from mechanization, required a mass market for their consumption, and distribution became a major undertaking.⁴⁰

The effectiveness of marketing methods has waxed and waned over thousands of years and as consumers and their technologies advanced at a more and more rapid pace, marketers have had to up the ante.

In 2011, online advertising has beaten out print and radio as the number two place ad dollars are spent. But how did it come to be that way? Four thousand years ago Ancient Egyptians invented advertising by carving public notices in steel. Fast forward to

⁴⁰ Osama Zain, "The Historical Background About Marketing" <http://articles2day.org/2012/05/the-historical-background-what-is-marketing.html> (accessed January 20 2013).

the present day, and in-text online ads, Facebook Like-driven campaigns and viral commercials, such as the Old Spice Guy, are common form.⁴¹

Change has been constant throughout the history of marketing. Markets change constantly. The only certainty is change. Everything changes – customers grow old, develop new tastes, new values, earn different amounts, prioritize ‘new’ needs, competitors emerge, laws and regulations change, and technology sends out shock waves of change. Nothing stays the same.⁴²

Brian Winston argues that change may be somewhat controlled. A German thought of the telegraph in the last years of the eighteenth century, three decades before the first working device. A Frenchman hypothesized the telephone in 1854, more than twenty years before Bell. The idea of television, which depended on the identification of the phenomenon of photoemission (i.e. that certain metals produce electrons when stimulated by light), was suggested in 1877. Bell Laboratory workers began worrying about the transistor in the 1930s when solid-state amplifiers had already been envisaged for a decade. Some of these thinkers went on to test their ideas ‘in the metal’; many did not. But more often than not their work was widely known to those who set about building devices.⁴³

⁴¹ Zoe Fox, "The Evolution of Advertising: From Stone Carving to the Old Spice Guy" <http://mashable.com/2011/12/26/history-advertising/> (accessed May 25 2014).

⁴² "History of Marketing" <http://www.multimediamarketing.com/mkc/historyofmarketing/> (accessed January 20 2013).

⁴³ Brian Winston, *Media Technology and Society : A History : From the Telegraph to the Internet* (London ; New York: Routledge, 1998).

How can this be so? As a society we are schizophrenic about machines. On the one hand, although perhaps with an increasingly jaundiced eye, we still believe in the inevitability of progress. On the other hand we control every advance by conforming it so that it ‘fits’ to pre-existing social patterns. Progress is made while going down the up escalator.⁴⁴ It is theorized by historians such as Fernand Braudel as a conflict between historical ‘brakes’ and ‘accelerators’ being applied to technological progress: ‘First the accelerator, then the brake: the history of technology seems to consist of both processes, sometimes in quick succession: it propels human life onward, gradually reaches new forms of equilibrium on higher levels than in the past’.⁴⁵

The Print Revolution

The invention of printing is typically credited to Johannes Gutenberg in 1450. This unconventional association of die, matrix, and lead in the production of durable typefaces in large numbers and with each letter strictly identical, was one of the two necessary elements in the invention of typographic printing in Europe.

The second necessary element was the concept of the printing press itself, an idea that had never been conceived in the Far East up to this point.⁴⁶

⁴⁴ *ibid.*, 11.

⁴⁵ Fernand Braudel, *Civilization and Capitalism, 15th-18th Century*, 1st U.S. ed., 3 vols., vol. 1 (New York: Harper & Row, 1982), 430.

⁴⁶ The Invention of Typography—Gutenberg (1450?), *Encyclopedia Britannica*, ed. Robert Lechêne, <http://www.britannica.com/EBchecked/topic/477017/printing/36836/The-invention-of-typography-Gutenberg-1450> (accessed January 25, 2013).

The revolution of the printing press displaced earlier methods of printing, which led to the first assembly line-style mass production of books.⁴⁷

Another factor conducive to printing arose from the book existing in the format of the codex, which had originated in the Roman period. Considered the most important advance in the history of the book prior to printing itself, the codex had completely replaced the ancient scroll at the onset of the Middle Ages. The codex holds significant advantages over the scroll format; it is more convenient to read (by turning pages), is more compact, less costly, and, in particular, unlike the scroll, both recto and verso could be used for writing – and printing.⁴⁸

The Gutenberg Bible, also known as the forty-two-line Bible, was the first major book printed with movable type in the West. Written in Latin, preparation of it probably began soon after 1450, and the first finished copies were available in 1454 or 1455. A single complete copy of the Gutenberg Bible has 1,272 pages; with four pages per folio-sheet, 318 sheets of paper are required per copy.

The paper size is ‘double folio’, with two pages printed on each side (four pages per sheet). After printing, the paper was folded once to the size of a single page. Typically, five of these folded sheets (ten leaves, or twenty printed pages) were combined to a single physical section, called a quinternion, which could then be bound into a book.

⁴⁷ Marshall McLuhan, *The Gutenberg Galaxy; the Making of Typographic Man* (Toronto: University of Toronto Press, 1962).

⁴⁸ Colin H. Roberts, T. C. Skeat, and Colin H. Roberts, *The Birth of the Codex* (London ; New York: Published for the British Academy by the Oxford University Press, 1983).

The Gutenberg Bible had an immeasurable effect on the history of the printed book. Gutenberg referred to his process of printing as ‘Das Werk der Bücher’: the work of the books.⁴⁹

From a single print shop in Mainz, Germany, printing had spread to no less than approximately 270 cities in Central, Western and Eastern Europe by the end of the fifteenth century. As early as 1480, there were printers active in 110 different places in Germany, Italy, France, Spain, the Netherlands, Belgium, Switzerland, England, Bohemia and Poland. From that time on, it is assumed that “the printed book was in universal use in Europe”.⁵⁰

The vast printing capacities meant that individual authors could now become true bestsellers: Of Erasmus’s work, at least 750,000 copies were sold during his lifetime alone (1469–1536). In the early days of the Reformation, the revolutionary potential of bulk printing took princes and papacy alike by surprise. In the period from 1518 to 1524, the publication of books in Germany alone skyrocketed sevenfold; between 1518 and 1520, Luther's tracts were distributed in 300,000 printed copies.⁵¹ News, ideas, and education were now available to people cheaper and in different languages.

⁴⁹ John Man, *Gutenberg : How One Man Remade the World with Words* (New York: John Wiley & Sons, 2002).

⁵⁰ Lucien Febvre and Henri Jean Martin, *The Coming of the Book : The Impact of Printing 1450-1800*, New ed., Foundations of History Library (London: N.L.B., 1976).

⁵¹ Ricardo Duchesne, "Asia First?," *Journal of The Historical Society* 6, no. 1 (2006).

If Gutenberg hadn't designed and built the first commercially effective printing facility ever, then William Tyndale would have had to publish his translation of the New Testament into English by means of hiring scribes to copy it by hand. William Tyndale was a theologian and scholar who holds the distinction of being the first man to ever print the New Testament in the English language.

Besides translating the Bible, Tyndale also held and published views, which were considered heretical, first by the Catholic Church, and later by the Church of England, which was established by King Henry VIII. His Bible translation also included notes and commentary promoting these views. The authorities banned Tyndale's translation, and Tyndale himself was burned at the stake in 1536, at the instigation of agents of Henry VIII and the Anglican Church.⁵²

Some might say this is marketing gone wrong, due to Tyndale losing his life over it, but it was still effective in getting his voice heard in a manner more time effective than ever before. Imagine if he had access to e-mail. Or posted a blog from an undisclosed location? There is a chance he could have been heard and stayed alive.

Similarly in thought, On October thirty-first, 1517, Martin Luther wrote to Albert of Mainz, protesting against the sale of indulgences. He enclosed in his letter a copy of his "Disputation of Martin Luther on the Power and Efficacy of Indulgences," which came to be known as The Ninety-Five Theses.

⁵² "Tyndale Bible History" <http://www.william-tyndale.com/tyndale-bible-history.html> (accessed March 1 2013).

Luther posted the Ninety-Five Theses, which he had composed in Latin, on the door of the Castle Church of Wittenberg.⁵³ Within two weeks, copies of the Theses had spread throughout Germany; within two months throughout Europe.⁵⁴ His Ninety-Five Theses was printed and circulated widely; subsequently he issued broadsheets outlining his anti-indulgences position.

The broadsheet contributed to the development of the newspaper — an advanced avenue on getting a message across quickly and effectively. This greatly increased the notoriety of Martin Luther, and it also made many other people across Europe protest the ecclesiastical structure of the Catholic Church.

Little did Gutenberg imagine, that less than eighty years after his innovation of the printing press, presses based on his design would be funneling thousands of copies of Luther's and Tyndale's "common language," "Protestant" Bibles into the hands of German and English commoners, thus fueling the Reformation's fires and helping bring an end to the Dark Ages.⁵⁵

⁵³ Heiko Augustinus Oberman, *Luther : Man between God and the Devil* (New Haven: Yale University Press, 1989).

⁵⁴ Walter Kramer and Gotz Trenkler, "Luther," *Lexicon Van Hardnekkige Misverstanden* (Nederlands: Bert Bakker, 1997).

⁵⁵ Raymond A. Lajoie, "William Tyndale: Early Reformer & Bible Translator," *Christian History & Biography* 1987.

The wide translation and printing of the Bible meant “every man be a priest.” It is certainly hard to see how any of the changes which followed — the Scientific revolution, the Industrial revolution, the Enlightenment, the rise of capitalism, and the rise of the nation-state (this last being facilitated by the rise of the newspaper and cartography for the masses, as Benedict Anderson discusses in *Imagined Communities*) — could have occurred without the widespread literacy and education that the printing press made possible.⁵⁶ It is not hard to comprehend why Time magazine named Gutenberg “Person of the Millennium” in 1999.

The Electronic Revolution

In *The Gutenberg Galaxy*, Marshall McLuhan sees Gutenberg’s archetype as a sort of prologue to what is now happening to our society in our second “Gutenberg revolution” — namely, the rise of electronic (and not to mention social) media: television, radio, video, computers, etc.

The narration from oral accounts to e-mail is said to have four points. The first, the invention of writing, the second was the invention of the alphabet, the third was the invention of printing with movable type and the fourth, the onset of the Internet.⁵⁷

⁵⁶ McLuhan, 75.

⁵⁷ John Man, *The Gutenberg Revolution : The Story of a Genius and an Invention That Changed the World* (London: Review, 2002).

Print changed things so dramatically that it is hard to imagine a world without it. The result is a whole new world of communication. Generally, what each of these turning points brought about is an increase in individual empowerment. Writing empowered the elites who had time to master the craft; the alphabet empowered ordinary people by simplifying the craft; moveable type empowered more people to publish their thoughts to a wider audience; and the Internet is empowering anyone with the courage to launch into cyber space. Additionally, empowered by the Internet, more people are developing a do-it-yourself approach and are creating ads of their own.⁵⁸

Three inventions within a span of a couple of years revolutionized Gutenberg's printing press. The first is Tolbert Lanston's 1884 monotype machine. Since Gutenberg, the metal letters that compose a printed page had to be picked by hand and then set into position. Tolbert's invention allows a person to type the text, which then prints out a perforated paper with patterns of holes that represent characters. A second machine reads the patterns and triggers brass letters to slide down from a bank into position on the printing plate.⁵⁹

⁵⁸ Mark Sanderson, "Gutenberg and Advertising: A Copy and Paste of History?" http://www.talentzoo.com/beyond-madison-ave/blog_news.php?articleID=9630 (accessed March 1 2013).

⁵⁹ Time Magazine, *Great Inventions : Geniuses and Gizmos : Innovation in Our Time* (New York: Time Home Entertainment; Melia, 2003).

A year later, Ottmar Mergenthaler invented the one-operator linotype machine, which fuses the individual letters into a solid line (slug) of molten lead. Working with an entire line of text, rather than scores of individual letters, is much faster and produces more legible type. In addition, the slugs could be melted down and reused. The first linotype machine printed the New York Tribune in 1886.⁶⁰

The same year Frederick Ives invented a way to reproduce photograph in print, called the halftone process — this involves a series of black and white dots, which like tiles in a mosaic, simulate a continuous image to the eye, with full ranges of gray.⁶¹

Almost eighty years later (early 1960s) another spark of innovation came about with the photo-typesetting process that creates type by exposing film onto photosensitive paper. Which gave way to digital printing in the 1980s, making the desktop computer a printing press.⁶²

In 1943, the president of IBM purportedly claimed, “there is a world market for maybe five computers.” A few decades later, the president of another technology company asserted, “There is no reason anyone would want a computer in their home.”⁶³

⁶⁰ Ibid.

⁶¹ Ibid.

⁶² Ibid.

⁶³ Brandon Vogt, *The Church and New Media : Blogging Converts, Online Activists, and Bishops Who Tweet* (Huntington, Ind.: Our Sunday Visitor, 2011), 16.

During the 1950s, computers were enormously expensive valved machines largely in military service. For all that visionaries might dream of the new computer-based world, for all that some scientists and the entire media might talk of electronic brains, nobody was seriously interested in fully exploiting the device by making it smaller and cheaper. Ten years after its ideation and five years after the first machine had run, there were but 250 computers in the world.⁶⁴

Nolan Bushnell, a student computer enthusiast at MIT in the early 1960s, combined his electrical engineering studies at the University of Utah with summer work at an amusement park. With these twin experiences in hand, in 1972, he founded Atari and launched Pong, a microprocessor-driven toy that could be attached to a domestic television receiver. In 1974, Pong was featured in the catalogues and stores of Sears Roebuck, America's largest retailer. Atari's revenues reached \$40 million annually, and Bushnell sold out to Warner Communications for \$30 million. By 1980 Atari was retailing \$100- million-worth of games and low-level home computers and at the end of 1982 there were videogames in fifteen million American homes. Intel's eight-bit chips and the flood of Pongs created a general atmosphere in which the microcomputer, like a ripe fruit, was bound to fall off somebody's tree.⁶⁵

⁶⁴ Winston, 225.

⁶⁵ *ibid.*, 232.

The Internet emerges in the US in the 1970s as a species of spin-off from a (largely still classified) national security project rather than any sort of discrete 'invention'.⁶⁶ It was designed as a response to Sputnik before thoughts of disseminating pornographic material developed. For time-sharing systems on single computers, the concept of creating a designated file where messages between users could be left had been developing since the early 1960s. For example, there was a program designated MAILBOX which had been installed at that time at MIT. Following the 1972 Washington conference, Ray Tomlinson, one of the BBN team, took the idea a stage further. His mailbox program could receive messages from right across the ARPANET. It is to Tomlinson that we owe the '@' in e-mail addresses.⁶⁷

Dave Barry considers the advent of the Internet to be the most important single development in the history of human communications since the invention of call waiting.⁶⁸ Brian Winston adds to this by stating, the Information Highway will transform itself even more than it is at present into the Information Toll Road.

Technological shifts bring about a new way of thinking as well as a new way of doing things. It demands something new of the sender and recipient of communication. With print it was undivided attention. With radio it became a background medium, with TV a shared collective experience.

⁶⁶ *ibid.*, 327.

⁶⁷ *ibid.*, 330.

⁶⁸ Dave Barry, *Dave Barry in Cyberspace* (New York: Crown, 1996).

George Martin, an innovator in the field of religious advertising, helped start the Church Ad Project as a non-profit venture in 1978. The Project's early ads contrasted sharply with the bland advertising that dominated the field. In one of the earliest pieces, a depiction of Jesus' face is accompanied by the line, "He didn't rise from the dead to hunt Easter eggs."

When asked why he started the Church Ad Project, he said, "We were enlarging the pulpit, as it were, using advertising to ask questions and state the heart of the message and engage the culture. We were moving beyond the walls of the church and into the marketplace."⁶⁹ In the same way that the current culture was about being in your face, Martin felt embracing advertising would be beneficial because advertising just lays the groundwork for churches to be more open, more welcoming, more outward-focused.

Great advertising always goes toward a creative edge, toward some unexplored territory. It usually creates butterflies somewhere. The Episcopal priest insisted that churches "need to be willing to take greater risks in communicating God's word."⁷⁰ The ad project engaged in a fresh effort to drum up business among Lutherans, compiling a series of ten ads for that Protestant family along with a brochure asserting that sixteenth Century reformer Martin Luther, in posting Ninety-Five Theses on a German cathedral door, "proved that a powerful statement of faith, placed in a prominent location, can capture the attention of thousands of Christians. Even the Pope."⁷¹

⁶⁹ Kevin Armstrong, "Advertising Religion: A Necessary Evil, or Just Necessary " *Clergy Notes* 2000.

⁷⁰ Bruce Buursma, "Parish Running Religion up Ad Flagpole," *The Chicago Tribune* 1986.

⁷¹ Ibid.

In a similar move, in 1987 the Rev. Dr. Kenneth W. Chalker and his church budgeted \$140,000 to hire Robert Carter & Associates to coordinate his public relations and advertising campaign. He said, "I wanted people who have been turned off by the church in the past to be able to sit up and take notice."⁷² However, he did understand "the advertisements get people here once. We've got to have something that is valuable so they keep coming."⁷³

The Social Revolution

We now live in the age of social media. Social media are described as Internet sites where people interact freely, sharing and discussing information about each other and their lives, using a multimedia mix of personal words, pictures, videos and audio. At these Web sites, individuals and groups create and exchange content and engage in person-to-person conversations. There are lots of well-known sites such as Facebook, LinkedIn, MySpace, Twitter, YouTube, Flickr, WordPress, Blogger, Typepad, LiveJournal, Wikipedia, Wetpaint, Wikidot, Second Life, Del.icio.us, Digg, Reddit, Lulu and many others.⁷⁴

⁷² "It Pays to Advertise : Pastor Turns to Madison Avenue to Help Fill the Pews," *The Los Angeles Times* 1987.

⁷³ Ibid.

⁷⁴ Dr. Anthony Curtis, "The Brief History of Social Media" <http://www2.uncp.edu/home/acurtis/NewMedia/SocialMedia/SocialMediaHistory.html> (accessed June 15 2014).

Before any of these existed, Usenets let users post articles or posts (referred to as “news”) to newsgroups. Tom Truscott and Jim Ellis first conceived of Usenet systems in 1979. Usenets are mostly responsible for the development of newsreader clients, which are the precursor to RSS feed readers so commonly used to follow blogs and news sites today. This would later give rise to BBSs (Bulletin Board Systems), which opened the online portal for adult material, virus code, information and instructions for hacking and phreaking (phone hacking), and materials like The Anarchist’s Cookbook.

IRC (Internet Relay Chat) was developed in 1988 and used for file sharing, link sharing and otherwise keeping in touch. It was really the father of instant messaging, as we know it today. IRC was mostly UNIX-based though, limiting access to most people.

ICQ was developed in the mid-nineties and was the first instant messaging program for PCs. It was at least partly responsible for the adoption of avatars, abbreviations (LOL, BRB) and emoticons. Other IM clients soon followed.

Six Degrees was launched in 1997 and was the first modern social network. It allowed users to create a profile and to become friends with other users. The early 2000s brought some huge developments in social networking and social media.

Friendster was really the first modern, general social network. Founded in 2002, Friendster is still a very active social network, with over ninety million registered users and over sixty million unique visitors each month. Most of Friendster’s traffic comes from Asia (90% of it).

LinkedIn was founded in 2003 and was one of the first mainstream social networks devoted to business. Originally, LinkedIn allowed users to post a profile (basically a resume) and to interact through private messaging. They also work on the assumption that you should personally know the people you connect with on the site.

MySpace was also founded in 2003 and by 2006 had grown to be the most popular social network in the world. It differentiated itself from competitors by allowing users to completely customize the look of their profiles. Users could also post music from artists on MySpace and embed videos from other sites on their profiles tailoring their page to their specific likes.⁷⁵

Facebook began as Facemash in October of 2003. Developed by Harvard student, Mark Zuckerberg, the website was set up as a type of “hot or not” game for Harvard students. The initial site mirrored people’s physical community—with their real identities—represented the key aspects of what later became Facebook.⁷⁶ The site would later be shut down due to charges of violating copyrights, breach of security, and violating individual privacy.

⁷⁵ Cameron Chapman, "The History and Evolution of Social Media" <http://www.webdesignerdepot.com/2009/10/the-history-and-evolution-of-social-media/> (accessed June 15 2014).

⁷⁶ Ellen McGirt, "Facebook's Mark Zuckerberg: Hacker. Dropout. Ceo." <http://www.fastcompany.com/59441/facebook-m-zuckerberg-hacker-dropout-ceo> (accessed June 15 2014).

In January 2004, Mark Zuckerberg began writing the code for a new website, known as 'theFacebook'. Membership was initially restricted to students of Harvard University. Within the first month, more than half the undergraduate population at Harvard was registered on the service. By March, membership expanded to Stanford, Columbia, and Yale and then to all Ivy League and Boston-area schools. It gradually reached most universities in Canada and the United States.⁷⁷

Late in 2007, Facebook had 100,000 business pages, allowing companies to attract potential customers and tell about themselves. These started as group pages, but a new concept called company pages was planned.⁷⁸ There are currently over a billion users of Facebook via desktop and mobile applications. President Barack Obama, in his 2011 State of the Union Address, called America “the nation of Edison and the Wright brothers” and “of Google and Facebook.”⁷⁹

The company Twitter started off in 2006 as an idea to allow an individual using an SMS service to communicate with a small group. Users are able to send and read short 140-character text messages, called “tweets” via website or mobile application.

⁷⁷ Sarah Phillips, "A Brief History of Facebook" <http://www.theguardian.com/technology/2007/jul/25/media.newmedia> (accessed June 15 2014).

⁷⁸ Riva Richmond, "Enterprise: Facebook, a Marketer's Friend; Site Offers Platform to Tout Products, Interact with Users," *Wall Street Journal* 2007.

⁷⁹ Newton Lee, *Facebook Nation : Total Information Awareness* (New York, N.Y.: Springer, 2013), xiii.

The brainchild of a NYU student, Jack Dorsey, quickly grew to 400,000 tweets posted per quarter in 2007. This became 100 million tweets posted per quarter in 2008. In June 2012, Twitter CEO Dick Costolo announced at The Economist's Ideas Economy: Information 2012 event that there were over 400 million tweets every day.⁸⁰

Twitter moved up to the third-highest-ranking social networking site in January 2009 from its previous rank of twenty-second.⁸¹

Twitter's usage spikes during prominent events. Everything from sports to the latest breaking news gets tweeted. Users can group posts together by topic or type by use of hashtags – words or phrases prefixed with a “#” sign. When American singer Michael Jackson died on June 25, 2009, Twitter servers crashed after users were updating their status to include the words “Michael Jackson” or hashtags such as “#ripmichaeljackson” at a rate of 100,000 tweets per hour.⁸² A word, phrase or topic that is tagged at a greater rate than other tags is said to be a trending topic.

⁸⁰ Dante D'Orazio, "Twitter Breaks 400 Million Tweet-Per-Day Barrier, Sees Increasing Mobile Revenue" <http://www.theverge.com/2012/6/6/3069424/twitter-400-million-total-daily-tweets> (accessed August 20 2014).

⁸¹ Andy Kazeniac, "Compete" <https://blog.compete.com/2009/02/09/facebook-myspace-twitter-social-network/> (accessed June 15 2014).

⁸² Maggie Shiels, "Web Slows after Jackson's Death" <http://news.bbc.co.uk/2/hi/technology/8120324.stm> (accessed June 15 2014).

Instagram is best described as an online mobile photo-sharing, video-sharing and social networking service that enables its users to take pictures and videos, apply digital filters to them, and share them on a variety of social networking services, such as Facebook and Twitter. It confines photos to a square shape, similar to Kodak Instamatic and Polaroid images.⁸³ Thus, the name is a mash up of instant camera and telegram.

Developed in 2010, it has grown to over 100 million active users and over one billion photographs had been uploaded to its service as of July 2011. Pictures can be labeled with a hashtag, similar to twitter, in order to attract other instagrammers with similar interests. It was awarded the 2011 iPhone App of the Year award.⁸⁴

Instagram has been proven to attract the younger generation with 90% of the 150 million users under the age of thirty-five, which makes it an attractive platform for many apparel, entertainment, and media brands focused on the eighteen to thirty-four-year-old age bracket.⁸⁵ It is here that the word selfie, a self-portrait photograph, has become a trending topic.

Facebook recently acquired the service; a company with thirteen employees and that did not even make money, in 2012 for approximately \$1 billion in cash and stock.⁸⁶

⁸³ Dan Frommer, "Here's How to Use Instagram" <http://www.businessinsider.com/instagram-2010-11> (accessed June 15 2014).

⁸⁴ The Instagram Team, "We're the 2011 App Store Iphone App of the Year!" <http://blog.instagram.com/post/13928169232/were-the-2011-app-store-iphone-app-of-the-year> (accessed August 20 2014).

⁸⁵ Cooper Smith, "Here's Why Instagram's Demographics Are So Attractive to Brands" <http://www.businessinsider.com/instagram-demographics-2013-12> (accessed June 15 2014).

⁸⁶ Joanna Stern, "Facebook Buys Instagram for \$1 Billion" <http://abcnews.go.com/blogs/technology/2012/04/facebook-buys-instagram-for-1-billion/> (accessed June 15 2014).

Social media has become an integral part of modern society. The age of the billboard and radio ad has not passed, but what separates social media is the speed with which news can travel. One can promote, advertise or invite someone across the world to check out his or her business, or his or her church, with the click of a button. Not to mention, most of which can be done free of charge.

The Internet, or social web, provides a different form of communication — A new kind of shared experience, which is not media specific, time specific or geography specific. For the first time the way in which that experience is consumed lies in the hands of the recipient, NOT the sender.⁸⁷ The world has entered a new era of technology in which podcasts, blogs and twitter are everyday words. Part of reaching people is meeting them where they spend most of their time, which, in this day and age, is increasingly on the Internet. The world is globalized, and as society is more interconnected, it is becoming increasingly more effective to reach more people by using a tool anyone can access anywhere for free.

Theological Foundations

Theologically, Jesus' main mission was to return to God what had been lost (Luke 19:10). With His death, burial and resurrection in tact, that mission was then turned over to His representatives—the corporate church. How does that now work? And what does that process look like? The theological foundation of marketing finds its basis in God, and its expression through His people with the aid of another word, evangelism. The job

⁸⁷ James Poulter, "Monday Musings: The Gutenberg Effect" <http://jamespoulter.co.uk/2010/03/monday-musings-the-gutenberg-effect/> (accessed March 1 2013).

of the body of Christ is to represent the church in Jesus' name.⁸⁸ In order to not miss the premise in today's means, we have to have an understanding of what it meant when Christ initiated it.

In the traditional definition, evangelism means, "to proclaim the good news." The words evangelism or evangelization do not occur as such in the New Testament. Yet these modern terms are derived from Greek words associated with "good news" and its proclamation or announcement.⁸⁹

The Greek words behind this concept of evangelism are derived from the noun euangelion (good news, gospel) and its verbal cognate, euangelizo/euangelizomai (I proclaim good news). These terms occur twenty-five times in the Old Testament, with the basic meaning of carrying or bringing good news, and over 130 times throughout the New Testament.⁹⁰

According to David Barrett, the verb forms used in the Gospels refer to the earthly ministry and activity of Jesus, proclaiming the arrival of the kingdom. This is unique to the pre-resurrection ministry of Jesus and does not refer directly to the activity of the earthly Christians after that ministry. The new gospel proclaimed by the apostles is that Christ was raised from the dead.⁹¹

⁸⁸ Richard Warren, *The Purpose Driven Church : Growth without Compromising Your Message & Mission* (Grand Rapids, Mich.: Zondervan Pub., 1995).

⁸⁹ Pedrito U. Maynard-Reid, *Complete Evangelism : The Luke-Acts Model* (Scottsdale, Pa.: Herald Press, 1997), 59.

⁹⁰ Ibid.

⁹¹ David B. Barrett, *Evangelize! : A Historical Survey of the Concept*, Global Evangelization Movement : The Ad 2000 Series (Birmingham, Ala.: New Hope, 1987).

More scholars are recognizing that the traditional definition of proclamation is inadequate and that no one word fully captures the concept.⁹² Other terms are used to convey the concept; one such word is witness. This noun occurs thirteen times in Acts, and only once in Luke's Gospel; but it is in one of the most important passages, Luke 24:48, which states, "You are witnesses of these things." (NASB). This becomes a crucial term for mission in Luke.⁹³

Pedrito Maynard-Reid argues that evangelism is wholistic in the theology of Luke, as he portrays the ministry of John the Baptist, Jesus, his followers, and the early church. This wholesome approach has a strong social component that has been missing for most of the twentieth century in evangelical Christianity. He believes too often evangelism has been incomplete.⁹⁴

The church was always designed to grow on the heels of the people that inhabited it. The "communion of saints shows itself to be fruitful in the mere fact that as it exists it enlarges its own circle and constituency in the world. It produces new saints by whose entry it is enlarged and increased."⁹⁵

⁹² William J. Abraham, *The Logic of Evangelism* (Grand Rapids, Mich.: W.B. Eerdmans, 1989), 40.

⁹³ David Jacobus Bosch, *Transforming Mission : Paradigm Shifts in Theology of Mission*, American Society of Missiology Series (Maryknoll, N.Y.: Orbis Books, 1991), 91.

⁹⁴ Maynard-Reid, 123.

⁹⁵ Ray Sherman Anderson, *Theological Foundations for Ministry : Selected Readings for a Theology of the Church in Ministry* (Grand Rapids: Eerdmans, 1979).

History of Evangelism

The history of evangelism began with the birth of Jesus Christ, the Evangel. Jesus came to earth to be both the Message and the Messenger. The church's later ministry of evangelism drew its inspiration and direction from the evangelism of Jesus.⁹⁶

God prepared the world to receive Christ when He was born in Bethlehem, about 4 B.C. God sent His son at a time He had chosen so that His plan of redemption could be fulfilled. Three different nationalities played a part in preparing the world for Jesus' birth. The Greeks prepared the Mediterranean world for Jesus through the spread of their language and culture. The Romans prepared the world for Jesus' birth by establishing peace throughout the Mediterranean region. They accelerated the spread of the gospel by building good roads throughout the empire. The Jewish people prepared the world for the coming of Christ by establishing synagogues in almost every major city and by spreading the Old Testament throughout the region. By disseminating and explaining their teachings, the Jews proclaimed their belief in one God (monotheism) and in a coming Savior (the Messiah) who would establish God's kingdom on earth.⁹⁷

In His last words to His disciples Jesus commanded them to witness throughout the world. The Book of Acts explains how the church of the New Testament era obeyed that command. Jesus explained to the apostles what He wanted them to preach before He returned to heaven. He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would

⁹⁶ John Mark Terry, *Evangelism : A Concise History* (Nashville, Tenn.: Broadman & Holman, 1994), 3.

⁹⁷ *Ibid.*, 4-5.

be proclaimed in His name to all the nations, beginning from Jerusalem” (Luke 24:46-47). This was the basic message proclaimed by the apostles. Paul built his doctrine on four foundational truths: the deity of Christ, the inerrancy of the Scriptures, the universality of the gospel for both Jews and Gentiles, and the responsibility of the church to spread the gospel.⁹⁸

The church of the New Testament era used many different methods to spread the gospel. They were not tied to one particular method: instead, they employed various methods as the situation dictated. Listed below are the methods mentioned in Acts:

1. Mass evangelism (Acts 2; 14:8-13)
2. Public preaching (Acts 26 and 28)
3. House-to-house witnessing (Acts 5:42)
4. Evangelistic campaigns (Acts 8:5, 14)
5. Personal witnessing (Acts 8:26-38; 13:4-12)
6. Public debate (Acts 17:16-17)
7. Lay evangelism (Acts 8:1-4)
8. Literary evangelism (John 20:31; Luke 1:1-4)
9. Church planting
10. Home Bible studies (Acts 20:20)⁹⁹

Michael Green describes the first Christians as being more like the early Communists: small groups bound together by an overmastering passion. Or like the Maquis in the Second World War, secret groups of men that would stop at nothing in order to bring the final day of victory nearer. But our Western churches show little of that spirit. They prefer to see themselves as a hospital rather than an army.¹⁰⁰

⁹⁸ Ibid., 15-16.

⁹⁹ Ibid., 25-26.

¹⁰⁰ Michael Green, *Evangelism in the Early Church*, Rev. ed. (Grand Rapids, Mich.: W.B. Eerdmans Pub., 2004), 18.

Green feels much evangelism today is brash and unthinking; the intellectuals do not usually engage in it. This is our double loss: the practitioners do not know any theology and the theologians do not know any evangelism.¹⁰¹

John Wesley viewed evangelism as not just an act, but also a duty. Wesley was first and foremost an evangelist, and as such he was aware that his commission was to preach the gospel.¹⁰² In Wesley's own words, "A dispensation of the gospel is committed to me, and woe is me if I preach not the Gospel wherever I am in the habitable world."¹⁰³

The mission of calling sinners to repentance was such a compelling imperative for Wesley that established ecclesial boundaries and ecclesiastical authorities were relatively incidental in comparison. In his book, *Nothing to Do But to Save Souls*, Robert Coleman states, Wesley was "...utterly pragmatic in planning strategy and establishing policy. Whether church tradition or his ecclesiastical peers approved his approach was not of great concern. The question was: Does it work?"¹⁰⁴

Wesley's passion for evangelism extended to his expectations and instructions to his Methodist contemporaries. The Methodist movement was to be an evangelistic movement. Above all else, they were to be devoted to preaching the gospel and the salvation of souls. Wesley writes to his clergymen, "It is not your business to preach so many times, and to take care of this or that society; but to save as many souls as you can;

¹⁰¹ Ibid.

¹⁰² Arthur Skevington Wood, *The Burning Heart; John Wesley, Evangelist* (Grand Rapids,: W. B. Eerdmans Pub. Co., 1967), 147.

¹⁰³ John Wesley, *An Extract of the Rev. Mr. John Wesley's Journal from His Embarking for Georgia to His Return to London* (Bristol,: Printed by S. and F. Farley, 1739).

¹⁰⁴ Robert E. Coleman, *Nothing to Do but Save Souls* (Nappanee, IN: Evangel Pub. House, 2006), 33.

to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord.”¹⁰⁵

Dwight L. Moody was the greatest revivalist of the 1800s. He brought new methods and new enthusiasm to evangelism. Moody understood the urban masses and developed evangelistic methods to reach them. He made the “union meeting” synonymous with “revival meeting,” especially in the cities. A union meeting emphasized the basic gospel message and played down denominational differences. Moody preached a simple gospel message while emphasizing a personal relationship with Jesus Christ.¹⁰⁶

Dwight Moody was the first to apply business principles to evangelism. He applied the lessons he had learned in the field of commerce to evangelism. His innovative techniques made urban, citywide meetings possible. Moody would advertise his campaigns widely. Some criticized Moody for this, but he replied, “Some ministers think it undignified to advertise their services. It is a good deal more undignified to preach to empty pews, I think.”¹⁰⁷

The Moody Bible Institute of Chicago and the Bible Institute of Los Angeles, while being rooted in American fundamentalism, pioneered media evangelism.¹⁰⁸ By 1925 there were six hundred radio stations on the air in the United States, and sixty-three

¹⁰⁵ Ibid., 12.

¹⁰⁶ Terry, 147.

¹⁰⁷ Ibid., 153-155.

¹⁰⁸ Ibid., 199.

were owned by churches and religious organizations for the purposes of disseminating the Gospel in various manners.¹⁰⁹

Through his evangelistic campaigns, it is believed he may have won as many as 100,000 people to Christ. That is a remarkable accomplishment for someone who preached before the days of radio and television.

Billy Graham was quoted in an interview in *The Observer*: "I am selling the greatest product in the world: why shouldn't it be promoted as well as soap?"¹¹⁰

He further expounded, "In every other area of life, we take for granted publicity, bigness, modern techniques. Why should not the church employ some of these methods that are used by big business or labor unions to promote their products or causes, in order to win men for Christ?"¹¹¹

In speaking on Billy Graham, *Time* magazine wrote: "While Evangelist Graham sincerely considers himself nothing but a tool of God, he believes in giving God plenty of help with some tools of his own. The tools he has fashioned add up to an intricate technology of soul-saving that might astonish St. Paul, bewilder John Wesley and give any Madison Avenue adman some ideas."¹¹²

¹⁰⁹ Jeffrey K. Hadden and Charles E. Swann, *Prime Time Preachers : The Rising Power of Televangelism* (Reading, Mass.: Addison-Wesley Pub. Co., 1981), 73-75.

¹¹⁰ "Profile—Billy Graham," *The Observer*, April 24 1955.

¹¹¹ "Billy Graham Answers His Critics," *Look*, February 7 1956.

¹¹² "Billy Graham: A New Kind of Evangelist," *Time*, October 25 1954.

Connect or Be Disconnected

God designed people to be relational. The bible is essentially one big relationship manual. First and foremost it teaches us how to develop and strengthen our vertical relationship in order to have better horizontal relationships. Like it or not, He designed us to be in relationships with other people. It was during the moments of creation that He decided it was not pleasing for Adam to be alone on the Earth. Thus he created Eve. In the penitentiary system, when they want to punish an inmate they place them in solitary confinement. They understand it is man's nature to need to interact. It is part of our make-up to reach out to other people.

Through linking the sending of the Son by the Father, to the sending of the church by the Triune God, Barth speaks to an origin for mission not in eschatology or ecclesiology or soteriology, but in the doctrine of God.¹¹³ This thought process introduces the *missio Dei*. Sending is therefore not just an action that God wills, or a response to the world. It is the nature of His eternal life. It is a part of His essence. The church is the result of God's mission.

The central duty of the Christian is to work together with the Christian community in service to God to the community.

If we want to show men the kingdom of God, we must prove that we care for them just as they are, that we regard them as fellow-creatures in distress, and that we feel bound and obligated to them as such because of the kingdom which has already appeared, because of the salvation which has been declared to them, because of the fact that Jesus Christ has been born and has acted as their Brother, because of the fact that this has been done to their advantage.

¹¹³ Glen Scrivener, "Mission and Evangelism 1" <http://www.theologynetwork.org/theology-of-everything/getting-stuck-in/mission-and-evangelism-1.htm> (accessed April 20 2013).

If this neighbour experiences opposition, hatred, contempt, or even indifference from this circle, if he is attacked by it, if a different wind from that of genuine human freedom blows on him, how can he attend and listen to the testimony of the freedom of the Spirit, of the kingdom and grace, which is supposedly born to him?"¹¹⁴

When a Christian fails to show love to someone outside the church, which includes but is not limited to service and speaking, then we cannot possibly expect them to listen to the testimony of the Spirit.

Justin Wise speaks about a New Media Culture that operates from a different perspective than the church has been accustomed to. He warns, if church leaders don't understand this, or if they choose to ignore it, they're essentially ignoring an entire generation. This New Media Culture demands interactivity. They are drawn to participatory media. It influences the way that we have to think through our church services; sitting back and watching someone speak for forty-five, sixty, ninety minutes at a time is no longer acceptable to those under thirty-five.

Millennials are not anti-Christian or anti-religion, but they are, in general, just not interested in religion. The church has become less effective in reaching the Millennials because members of this group tend to be a high commitment generation and they see most of what takes place in churches as low commitment so they are not interested.¹¹⁵

They see very little difference between their online and offline lives. Every day they interact with people they may never meet in-person, yet they are developing real

¹¹⁴ Karl Barth et al., *Church Dogmatics*, Study ed., 5 vols. (London ; New York: T & T Clark, 2009), 503.

¹¹⁵ Thom S. Rainer and Jess Rainer, "The Millennials," (Nashville: B & H Pub. Group., 2011).

friendships with those same people. Part of this value stems from the fact that adults with smart phones have them within a three foot radius for 97% of their day. The New Media Generation will not know a time when their devices, phones, TVs, weren't "smart", weren't connected to the web. For them, to be in a church service and hear something like, "please put your phones away" makes no sense. It is literally speaking a different language, from a different set of cultural values.¹¹⁶

Sharpening Our Swords

This generation lives in a Burger King world that says I can have it my way. Thomas L. Friedman calls this concept Informing. Informing says we do not have to go to the library, or the civic center, or the newspaper, or television to get our information. We go to one place—the web. We can curate the information streams coming into our lives with little to no effort. In other words, it has never been easier to filter out the "stuff" we do not want to consume.¹¹⁷ The old adage instructs us to, "eat the meat and spit out the bones," when it comes to funneling information that we choose to keep or information we choose to dispose of.

Martin Luther did this with the printing press. Luther leveraged cutting edge technology to get the Bible into the hands of the people who needed and wanted it. Luther wanted people to have the option of either reading or hearing the Bible in their

¹¹⁶ Justin Wise, *The Social Church : A Theology of Digital Communication* (Chicago: Moody Publishers, 2014).

¹¹⁷ Thomas L. Friedman, *The World Is Flat : A Brief History of the Twenty-First Century*, 1st ed. (New York: Farrar, Straus and Giroux, 2005).

own language. So he translated it, put it through the printing press, and gave it to people in their homes. Not only did he change the way people related to God, he actually flattened the power structure of the early Church. He took the power from the “haves” (clergy) and gave it to the “have-nots” (normal, everyday Christians like you and me).¹¹⁸

In order to build church and deepen faith with the new tools that are available, social media has to be thought about within a basic theological framework. Simply put, you will need to know what you believe about God, as well as what you believe about God’s ongoing, eternal communication with us.¹¹⁹

John 1:1 tells us, “In the beginning was the Word, and the Word was with God, and the Word was God.” This verse captures what many churches believe about the radical power of communication, namely, that God has spoken all creation into being and continues to speak to and through us.

Advanced theological conversations, like those surrounding the incarnationality of virtual community, are grounded further into John’s gospel as his narrative continues: “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth” (John 1:14).¹²⁰

As Christians, we seek to obey the command of Christ given to the disciples in Mark 16:15: “Go into all the world and preach the gospel to all creation” (NASB). The Christian faith is not something to be clutched possessively, or to be used selfishly. If a

¹¹⁸ Wise, 83.

¹¹⁹ Gould, 7.

¹²⁰ Ibid.

man decides to “use” the faith in such a manner, he finds to his chagrin that what he is clutching possessively or using selfishly is not the faith. Evangelism is a part of the very faith of the Church.¹²¹

What we believe shapes how we relate to one another and interact with the world. Thus, what we believe provides a framework for using social media.

From the gospels we learn about where Jesus preached and how he commissioned followers to spread the astonishingly good news about being loved by God and extending that love to others, for a change. Fast forward to the twenty-first century, the mandate is still the same. New media tools provide us with the means to teach with a previously unimaginable reach. Today’s mission field is online, so thinking theologically helps us use social media to reach out while staying in alignment with the faith we profess.

Here’s how our faith provides a framework for using social media:

- Believing in a gracious and merciful God calls us to be gracious and merciful during online interactions in terms of content and tone.
- Believing in the power of the Holy Spirit inspires us to be open to whatever is revealed during online conversations about God’s presence and our choices relative to faith and religious expressions thereof.
- Believing that Scripture provides a foundation for ethical living calls us to use social media as yet another tool to convey Scripture, not only by broadcasting verses but also by providing opportunities for their study and discussion.
- Believing in Gospel teaching calls us to model what we believe while using social media by offering helpful information, providing comfort, sharing joy, and engaging in conversations that build and unite, rather than tear down or divide the people of God.
- Believing in the grace available through sacraments calls us to encourage their receipt, support preparation for them, and invite others to witness their celebration.¹²²

¹²¹ Malcolm Boyd, *Crisis in Communication; a Christian Examination of the Mass Media* (Garden City, N.Y.: Doubleday, 1957), 17.

¹²² Gould, 9-11.

The Digital Reformation

The world is now producing nearly two exabytes (one billion gigabytes) of new and unique information per year.¹²³ An easier way to say this, more new information has been produced in the last thirty years than in the last 5,000. A weekday edition of the New York times contains more information than the average person was likely to come across in a lifetime in seventeenth-century England.¹²⁴

We live and move and have our being in the Age of Publicity.¹²⁵ According to Elizabeth Drescher, author of *Tweet If You ♥ Jesus: Practicing Church in the Digital Reformation*, we are in the midst of a digital reformation. Reformations correct excesses of a previous movement and help evolve the church in a direction truer to Christian roots. Mainline churches were never a good fit for broadcast media, but they are ideally suited to take advantage of the new world of social media.

The evangelical traditions came up at a time when newspapers, radio and television were developing in America. They were born out of that environment, and so their polity and their spirituality is focused on a charismatic leader with a compelling message that is sent out to the faithful.

Pre-modern and now postmodern digital communication, however are different. With them it is not about the message in and of itself. It is about the message in the context of the relationship that is being initiated and established over a period of time.

¹²³ Melinda Davis, *The New Culture of Desire : 5 Radical New Strategies That Will Change Your Business and Your Life* (New York: Free Press, 2002), 54.

¹²⁴ Richard Saul Wurman, *Information Anxiety : What to Do When Information Doesn't Tell You What You Need to Know* (New York: Bantam, 1990).

¹²⁵ Boyd, 15.

It is about messages of developing community, which is what Paul's letters to the various churches were all centered around.

She believes social media is similar to how people connected and related to one another in the medieval church, ways with which mainline Protestants are still comfortable. Mainline churches come directly or indirectly from the medieval church, and medieval or pre-modern communication was highly relational. In its own low-tech way, the medieval church was networked. People created and shared knowledge and shaped their practical theology or their spirituality by sharing stories.

Before the printing press, reading was social. Somebody in the neighborhood had a book, so that person would be the reader for the community. That meant sitting around with a group reading a tale or theology or Scripture and people having conversation.

The modern period changed that. The printing press distributed knowledge and allowed the Reformations to happen, but it also privatized reading. As everybody became able to afford books and literacy increased, they went off privately to read, as opposed to waiting to be read to. Reading was not done in community anymore, and that changed the relational nature of communication.

Social media changed how information was distributed. It freed up the means by which communication was controlled. It democratized communication, giving everybody access to all kinds of information. It also gave people access to the means of creating, sharing and collaborating on information. That collaboration is much like it was in the pre-modern time, but on steroids. With social media, communication is amped up and widely distributed through multiple channels.

We're moving to a widely distributed ecclesiology where ordinary believers are sharing their faith and claiming religious authority in new ways, and that's impacting the institutional church profoundly.¹²⁶

A Christian is by sheer fact of his/her baptism called to be a communicator. As a Christian, he/she cannot help but be involved in communicating the saving Gospel of God in Christ. Just as surely, the Church is a communications center of salvation. A noncommunicating Church would be a contradiction in terms.¹²⁷

The communicator must be involved with three things: the message he is trying to establish, the method of communication, and the person to whom he is reaching out and with whom he must find a "point of contact."¹²⁸

We tend to cling to old ideas and values long past the time when evidence clearly calls for change. Research on changing patterns of history has shown that societal forces tend to reinforce the status quo and even to condemn as heretical new facts and ideas about the world and how it functions. The persecution of Galileo and the demands that he recant his discoveries and theories serve as a constant reminder that our well-established, well-intentioned, and best-educated contemporaries can be dead wrong about what makes for a better world.¹²⁹

¹²⁶ "Elizabeth Drescher: Digital Ministry, Made for the Mainline"
<http://www.faithandleadership.com/qa/elizabeth-drescher-digital-ministry-made-for-the-mainline> (accessed August 20 2014).

¹²⁷ Boyd, 21.

¹²⁸ Ibid., 76.

¹²⁹ Howard F. Didsbury and World Future Society., *Communications and the Future : Prospects, Promises, and Problems* (Bethesda, Md.: World Future Society, 1982), 308.

The New Media Culture subscribes to Life Amplification. Life Amplification speaks to a basic human need to connect to others. They are constantly sharing their life experiences all the time, in every place, on every platform. Whether it is sharing tweets, Facebook updates, images, or videos. The Church has a responsibility to tap into this passion and engage in the means of delivery. The Church needs to know how to be an essential part of the Life Amplification value. The message of the Church has changed very little over the years. However, we must understand the culture we are in and adapt the method of delivery accordingly.¹³⁰

The argument is not whether someone is for or against mass media. We must come to grips with the acute problem of correct use and misuse.¹³¹

Theoretical Integration and Research Design

The Biblical foundation and core issues relative to the proposed project foster a greater understanding of the scriptural basis for marketing and how it is a necessary factor for creating and sustaining the church, both then and now. It is not the only tool, but an integral one that is not to be denigrated.

The historical component brings into play the actual implementation of marketing tools within the church that actually sparked a revolution on how secular goods were distributed. The course teachings were designed to instruct as well as cause an analysis of how all organisms, organizations and businesses promote their product.

¹³⁰ Wise, 95.

¹³¹ Boyd, 20.

The theological element of this thesis pairs up marketing with evangelism and how getting the Word out shapes the church for growth. It is the responsibility of the church to fill the church. A proper theological outlook concretizes the projects goal of reviewing the methods by which the church attracts.

The proposed project is entitled, “Marketing Tools for Increasing Attendance in the Twenty-First Century Church.” This project is connected to the foundations outlined above, in that it is fostering inter-connectivity with the members of RCMI to the general public of non-church goers, in particular the demographic of Millennials, by means of social media.

In similar fashion to Wesley, this project is about making the dispensation of the gospel of Jesus Christ our chief duty and making it available wherever there is habitation. In this case, many of the unchurched and unreached live in the online world.

This project rides the waves of this new reformation to help right the wrongs that were enacted by previous generations and get back to the essence of what God designed us to do and who He designed us to do it for.

CHAPTER FOUR

METHODOLOGY

This project is entitled, “Marketing Tools for Increasing Attendance in the Twenty-First Century Church.” The implementation of this project occurs at Revival Center Ministries, a multi-generational church located in Dayton, Ohio. Marketing tools, strategies and techniques from the leading social media applications Facebook, Twitter and Instagram were applied to their existing structure.

The problem is over the next five to ten years; Revival Center Ministries’ ability to adapt to evolving technology will be the difference between them growing, declining or staying the same.

Jesus declares in the fifth chapter of Matthew, “You are the light of the world” (Matthew 5:14). That means Christians and the church at large are on full display and are supposed to be a point of attraction for the rest of the world. The problem that the church is facing in the twenty-first century is that they are getting lost amongst so many other bright lights and big cities.

The objective of this project was to discover which social media marketing tool, between Facebook, Twitter or Instagram, works best for purposes of evangelism at Revival Center Ministries, with an increase in church attendance from the targeted Millennial generation being a byproduct of effective social media evangelism.

The project will serve as a template for churches to utilize in order to create new relationships with people who need to be pastored before they realize they need pastoring. The objective of the model is to understand the impact that the training exerts on the congregation as they are challenged to think like fish while acting like fishermen.

The premise of this project was to bring about awareness in the cyber world for RCMI and create more avenues for them to evangelize, however awareness does not always equate to full fledged Disciples of Christ. Social media exposure is one component. Influence and engagement have to constantly be developed and worked on. My job was to get them into the doors. It is the job of the church to keep them there.

Social media enables a two-way conversation. The word “social” pertains to the human need to be around other human beings. We find it important to share our thoughts, ideas, and experiences. The word “media” pertains to the tools we use to communicate or make those connections with other people.¹

The proposed treatment hypothesis was as a result of implementing current marketing techniques, using leading social media sites Facebook, Twitter and Instagram, there would be an increased awareness of the church brand and an increase in attendance from individuals under the age of thirty at that particular place of worship.

Church and mission are social movements, involved in social networks. When the media become “social” it matters for church as well as for mission. According to Pauline Hope Cheong, three new features of social media that are of special relevance to church

¹ Terrace Crawford, *Going Social : A Practical Guide on Social Media for Church Leaders* (Kansas City, Mo.: Beacon Hill Press of Kansas City, 2012), 32.

and mission are: connectivity, immediacy and sharing culture.² It is with these three that much of what is discussed finds its validity.

The apostle Paul lived out his ministry in the context of Roman domination; William Wilberforce campaigned in Parliament under the shadow of the British slave trade; Dietrich Bonhoeffer struggled under Nazi occupation. Today, we live in a media-dominated culture and must operate our churches, ministries or nonprofit organizations in that technological context.³

The Project

How effective is social media in evangelism? What are the best methods of evangelism? How is the media age changing how churches spread the Gospel? What does the next method of evangelism look like? This project utilizes the qualitative method of research from a case study approach and explores the media phenomena as an evangelistic tool. This project was able to unpack which tools are more effective and why. Each week for eight weeks, between multiple services, a different tool was put into effect to produce multiple touches amongst social media users in the greater Dayton, Ohio area. Questionnaires were employed as a method to extract a more personal and detailed accounting of what caused them to show up (see appendix A). Weekly attendance was recorded and monitored to determine if a correlation exists between effective marketing and church attendance.

² Pauline Hope Cheong, *Digital Religion, Social Media, and Culture : Perspectives, Practices, and Futures*, Digital Formations, (New York: P. Lang, 2012), 33.

³ Phil Cooke, *Unique : Telling Your Story in the Age of Brands and Social Media* (Ventura, Calif.: Regal/From Gospel Light, 2012), 33.

Post-instructional questions were dispensed to measure impact on attendance that may have occurred or may be apparent as a direct outcome of the marketing tools.

An approval from the Senior Pastor endorsing the project provided motivation and buy-in from the rest of the congregation to remain consistently immersed in the process. Passion for the proposal becomes contagious, particularly when pastoral leadership promotes it. There is a formal approval letter giving permission to be used as the context for this project (see appendix B).

Marketing is an organized, orderly process. George Barna introduces a seven-step process⁴, which will be applied to the current context.

1. Collect information
2. Capture the vision
3. Identify and Marshal Your Resources
4. Create a Marketing Plan
5. Implement the Marketing Plan
6. Gain Feedback
7. Revise the Plan and Re-implement It

Pre-implementation questions were administered to two sets of groups. One group consisted of a random sampling of online users to determine what tools have been used previously and why. The second group was a focus group comprised of ten church staff members that vary in age, sex and length of attendance. Questions were designed to garner an understanding of marketing trends and what may no longer be effective.

The following questions were posed to seventy personal online users using the website surveymonkey.com:

⁴ George Barna, *A Step-by-Step Guide to Church Marketing : Breaking Ground for the Harvest* (Ventura, Calif., U.S.A.: Regal Books, 1992), 30.

1. **What is your gender?**
Male
Female
2. **What is your age?**
18-24
25-34
35-44
45-54
55-64
65-74
75 or older
3. **Which of the following social networking websites do you currently have an account with? (Check all that apply)**
Pinterest
Tumblr
Instagram
Facebook
Twitter
How did you decide?
4. **How long have you been using social networking sites?**
Less than a month
1-6 months
6 months to a year
1-2 years
2-3 years
More than 3 years
5. **On a typical day, about how many hours do you spend using a social networking website?**
0-1
2-3
4-5
6-7
6. **In a typical day, which of the following social networking websites do you use most often?**
Pinterest
Tumblr
Instagram
Facebook
Twitter

Specify why

7. **About how many contacts / followers / friends do you currently have on social networking websites?**
 Not Used
 0-100
 101-250
 251-500
 501-1,000
 More than 1,000
8. **Which of the following social networking websites do you use most to find out about an event in the community? (Check all that apply)**
 Facebook
 Instagram
 Twitter
 Why
9. **If you could use only one of the following social networking services, which would you use?**
 Facebook
 Instagram
 Twitter
 Why?
10. **Which of the following devices do you most often use to connect to social networking websites?**
 Desktop computer
 Tablet
 Laptop computer
 Smart phone
 Other
 Why?

The following questions were posed to ten RCMI staff members using the website [surveymonkey.com](https://www.surveymonkey.com):

1. **What is your gender?**
 Male
 Female

2. **What is your age?**
 - 18-24
 - 25-34
 - 35-44
 - 45-54
 - 55-64
 - 65-74
 - 75 or older
3. **How long have you been a member of Revival Center?**
 - Less than a year
 - 1-5 years
 - 6-10 years
 - More than 10 years
4. **How did you first hear about Revival Center? What caused your initial visit?**
 - Born at RCMI
 - Word of mouth
 - Flyer
 - Social media (Facebook, Instagram Twitter, etc.)
 - Other (please specify)
5. **What method(s) do you currently use to invite people to church?**
 - Word of mouth
 - Flyer
 - Social media (Facebook, Instagram Twitter, etc.)
 - I do not currently invite anyone to church
 - Other (please specify)
6. **What method(s) does Revival Center currently use to invite people to church?**
 - Events
 - Flyer
 - Radio
 - Television
 - Billboard
 - Social media (Facebook, Instagram Twitter, etc.)
 - Other (please specify)
7. **Which of the following social networking websites do you currently have an account with? (Check all that apply)**
 - Pinterest
 - Tumblr

Instagram
 Facebook
 Twitter
 How did you decide?

8. Do you follow/friends with Revival Center on any social networking sites?

Which One(s)?

Facebook
 Instagram
 Twitter
 I do not currently follow/friend
 I did not know we were on social media

9. In a typical day, which of the following social networking websites do you use most often?

Pinterest
 Tumblr
 Instagram
 Facebook
 Twitter
 Specify why

10. Which of the following social networking websites do you use most to find out about an event in the community?

Facebook
 Instagram
 Twitter
 Why?

Data Analysis

Results of the questions asked of the seventy personal online users showed that almost 84% of the responses came from women, with 83% of them ranging in age from twenty-five to forty-four years of age. Interestingly enough, there were no responses from those in the Millennial age bracket of eighteen to twenty-four. However, this may be because the sampling derived from my personal contacts.

While Facebook is preferred unanimously, Twitter, Instagram and Pinterest garnered the same amount of users. The reasons for picking those sites ranged from keeping in touch with old friends to monitoring children. Keeping up with the trends was the largely universal response.

The majority of responders were not social novices and have been connected to a media application for more than three years averaging two to three hours a day being engaged in the activities of others with an average of over 200 friends to choose from.

In similar fashion to the universal data, Facebook leads the pack amongst users of social media tools because of its ability to allow interaction amongst friends although there is no physical or audible touch. Ease of use and ease of access also lends to its popularity. Facebook also allows for more details to be displayed when it comes to events and information. And not to mention, most of all the other social media sites have links that will lead you back to Facebook.

Statistics state more than half of social media users are using their smartphones to update their accounts.⁵ With an on-the-go mentality comes the obsolescence of stationary models. There were no responses when it came to whether responders logged into their social media applications via their desktop computers. Nearly 85% opted to utilize their smartphones in order to remain connected because of the convenience and the easy access it provides. For visual charts and tables see appendix C (created using surveymokey.com).

⁵ Crawford, 43.

When looking at the sub-sampling of RCMI by interviewing their leadership, out of the eight that responded, forty-five was the mean age who have all been at RCMI for over six years. Which essentially puts them at a disadvantage when it comes to seeking a younger generation if the leadership does not somewhat reflect what they desire. A change in mindset can compensate for this however.

How they arrived at RCMI is a reflection of the length of time that they have been attending RCMI. Being that the social media age is relatively new, it is of no surprise that most arrived by way of the traditional word-of-mouth treatment or by way of a relative that already belonged. Conversely, the way that they arrived is also the leading means by which they try to attract.

According to their responses the church as a whole has used or is currently using a variety of methods in the Dayton, Ohio market to attract visitors to the church, with social media being the latest.

In keeping with the trend, they were all aware that the church was venturing into the social media world on various fronts, but Facebook was the overall place that everyone could agree that they are linked to and it is across the board the favorite to dispense and gather information regarding an event.

For visual charts and tables see appendix D (created using surveymohkey.com).

Summary of the Model Implementation

The implementation of this treatment has helped open up evangelism and proselytizing ideas and opportunities for RCMI through the use of social media. My

project methodology was a qualitative research approach grounded theory inquiry case study framework. I have apprehended, documented, and analyzed the treatment data of participants juxtaposing them with current trends and personal experience as my research tool to implement applications.

The big research question for this project was: How can I help create brand awareness and introduce non-churchgoers of the Millennial Generation to RCMI? Through the new knowledge gained by my research and the implementation of certain techniques I am able to turn the big question into a statement at the end of my project and say, "I have helped to introduce produce a greater awareness of RCMI to the Millennial Generation that lives in the greater Dayton, Ohio region.

CHAPTER FIVE

FIELD EXPERIENCE

This project, “Marketing Tools for Increasing Attendance in the Twenty-First Century Church,” will show the step-by-step process that occurred at Revival Center Ministries, located in Dayton, Ohio, to increase awareness and attendance amongst the Millennial Generation by applying marketing strategies and techniques using the leading social media applications Facebook, Twitter and Instagram to their existing structure.

While RCMI had existing accounts with all three social media sites, they were not in an active mode. Thus the process displayed shows the set up, the implementation and the data analysis and identification of themes that have emerged from each site.

Facebook

Facebook allows users to create personal profiles, add friends, send messages and share photos and videos. Aside from your profile, the site allows you to create a presence by creating pages and groups. A page, also referred to as a “fan page,” is driven off of the number of “likes” it gets. Pages allow real organizations, businesses, celebrities and brands to communicate broadly with people who like them.

Pages may only be created and managed by official representatives.¹ When you click Like on a Facebook Page, in an advertisement, or on content off of Facebook, you are making a connection. A story about your like will appear on your Timeline and may also appear in your News Feed. You may see updates in your feeds and the feeds of your friends from Pages you like.²

Groups are different. They function as a community within a community. Others cannot join your group unless you invite them. Groups provide a closed space for small groups of people to communicate about shared interests, such as small groups or favorite sports teams. Groups can be created by anyone.

RCMI had an existing profile, but not an actual fan page. If someone has an existing Facebook profile, to create a page is simple.

To create a Page:

1. Go to [facebook.com/pages/create](https://www.facebook.com/pages/create)
2. Click to choose a Page category
3. Select a more specific category from the dropdown menu and fill out the required information
4. Click Get Started and follow the on-screen instructions³

The name of RCMI's Facebook Page is Revival Center Ministries.

The next step was filling out the general information, such as address and service times. An active address allows people to check in, which displays on their profile page that they are at your location or have been recently. RCMI's page also keeps a running

¹ "Group Basics" <https://www.facebook.com/help/162866443847527> (accessed September 15 2014).

² "Like" <https://www.facebook.com/help/452446998120360/> (accessed September 15 2014).

³ "Getting Started" <https://www.facebook.com/help/364458366957655/> (accessed September 15 2014).

tally of how many people have visited based on check ins. The awareness of others starts with the enthusiasm of the church. Regardless if the church has 500 members or fifty; if there is constant activity taking place on the page it is being noticed.

At the top of the page is a place to display the logo and/or a graphic. It is called the cover photo. The profile picture is a smaller image, but can also be filled with a logo or something significant. Although RCMI has a solid base attendance, this is a new medium that they are using to attract non-churchgoers, so I took the liberty of using this space as an opportunity to invite those that may pass by the page to service as opposed to just having general information displayed (see appendix E).

The first fan of the page should be the creator. After I click the link at the top of the page to add RCMI as a fan. This action then appears on the RCMI personal profile News Feed and is visible to all of the church's friends. In order to garner additional likes to the Page, Facebook allows you to invite all of your friends to like the Page. Once again, the more likes, the greater the reach.

A good way to receive likes from a targeted demographic in a short amount of time is to promote the page. Promoting your Page is a way to create ads that will show in News Feeds and on the right side of Facebook. The amount you pay to promote your Page depends on how many people you want to reach. When you choose a bigger budget, more people will see ads encouraging them to like your Page. As a result, there is a better chance that more people will like your Page.⁴ RCMI did not choose this option.

⁴ "Promote Your Page" <https://www.facebook.com/help/294671953976994/> (accessed September 15 2014).

In order to up the number of likes for the Page, I utilized the existing RCMI profile page, which currently has 2,057 friends. I created a post on its timeline: “Take a second to like our official FB Page” with a link attached that sends viewers to the Revival Center Ministries Page. The Page is currently at 578 likes.

I utilized both the Page and the profile simultaneously to promote Wednesday night Bible Study as well as the weekend services to push attendance. On the Page, I employed graphic images to do the promoting. This was done in case the church administration wanted to boost the posts by paying to have them sent to targeted groups. When marketing to targeted groups there is not a lot of time to mince words. The promotion has to be succinct, visually stimulating and easy to comprehend.

The weekend following the launch of the Page, a graphic was released with this description attached to it: Looking for a church where you can be yourself and not be judged off your appearance...and still get out in a timely manner? Then finally there's a church designed just for you! We'd love to see your face at Revival Center Ministries (3011 Oakridge Dr.). We have three service times for your convenience: 8 a.m., 10 a.m. or 12 p.m. It's the perfect church for imperfect people! (see appendix F).

I did something similar for the following Wednesday in order to attract people to Bible Study. That post said: WHAT ARE YOU DOING TONIGHT @7 P.M.? We'd love to see your face at Revival Center Ministries (3011 Oakridge Dr.). The subsequent graphic image can be seen at appendix G.

Because Facebook is about interconnectivity, the RCMI profile page was used differently. In order to reach new people it was going to have to come from the friends of

friends. I got the names of ten to fifteen RCMI regular attenders that already were using Facebook on a regular basis and pitched them on the idea of copying and pasting whatever the current RCMI post was for that Wednesday or Saturday and making it their own. This allowed for RCMI to effectively reach a larger range of people without spending money to do so.

A new post was sent out every Wednesday (for Bible Study) and Saturday (for Sunday service). The e-mail started off with general instructions: To all of my FB faithful, your church is enlisting your help in evangelizing our city in a different manner. It's as easy as copy & paste. If nothing else, it works in getting people to at least try your Jesus. Every Wednesday & Saturday we'll send out a post. All you have to do is repost it in your own and just keep it up that day. It'll work if you work it! For those copying from your phone, if you hold down on the message it should let you copy the entire message and you'll just have to delete the top part.

From there, messages were switched out weekly to apply to both the mid-week and weekend services. Examples of the posts that would be shared:

The Bible is not necessarily an instruction manual on what to do, but an autobiography of who God is. It is primarily about someone to know, not something to do. Allow us to show you how to change your status from "it's complicated" to "in a relationship." Join me THIS WEDNESDAY @7 p.m. for Bible Study at Revival Center Ministries (3011 Oakridge Dr.)

People often ask me what makes my church so special that people come from all sides of town and pass up hundreds of other churches to come to mine. Truthfully, it's because I'm there! Because if I'm in somebody's church it's gotta be good! Meet me this Sunday at Revival Center Ministries (3011 Oakridge Dr.). We have three service times for your convenience: 8 a.m., 10 a.m. or 12 p.m.

I know the last church you went to hurt you and you vowed never to go to church again. But just because you eat one bad piece of chicken doesn't mean you stop

eating altogether. Meet me this Sunday at Revival Center Ministries (3011 Oakridge Dr.). We have three service times for your convenience: 8 a.m., 10 a.m. or 12 p.m. We might be the church you've been looking for!

What are you doing tonight @7 p.m.? I want you to be my special guest for Bible Study at Revival Center Ministries (3011 Oakridge Dr.). Why sit at home starving when you can come and get some soul food.

Everybody dies, but not everyone lives! Let this Sunday be the first day of the rest of your life. Meet me this Sunday at Revival Center Ministries (3011 Oakridge Dr.). We have three service times for your convenience: 8 a.m., 10 a.m. or 12 p.m. We might be the church you've been looking for!

Let's make a deal. If God wakes you up tomorrow at YOUR house, come say thank you at HIS house! Meet me this Sunday at Revival Center Ministries (3011 Oakridge Dr.). We have three service times for your convenience: 8 a.m., 10 a.m. or 12 p.m. We might be the church you've been looking for!

At my church, we're allergic to perfect people. This is church...not Heaven! Join me this Sunday at Revival Center Ministries (3011 Oakridge Dr.). We have three service times for your convenience: 8 a.m., 10 a.m. or 12 p.m. Imperfections welcomed!

Because there was no marketing budget in place, I believe the church administration lessened their potential impact to truly reach their targeted demographic group on Facebook by forfeiting to spend a few dollars to boost any of the posts that went out weekly. The amount to boost a post can range from \$5 to \$5,000 depending on the desired outcome.

Twitter

Twitter is an information network that allows users to share what is happening in their world in 140 characters or less called Tweets. It is an easy way to keep abreast of the latest news related to subjects one cares about. Messages from users you choose to follow show up on your home page or timeline for you to read. It is in comparison to

being delivered a newspaper whose headlines you will always find interesting – you can discover news as it is happening, learn more about topics that are important to you, and get the inside scoop in real time.

According to Twitter, reading Tweets and discovering new information whenever you check in on your Twitter timeline is where you'll find the most value on Twitter. It's best to begin by finding and following other interesting Twitter accounts. Look for businesses you love, public service accounts, people you know, celebrities, or news sources you read.⁵

The general concept, particularly if it is a newer account, is to use existing information (other people's Tweets) on Twitter to find your own voice and show others what you care about. Retweet messages you've found and love, or @reply with your reaction to a Tweet you find interesting. As you become more engaged on Twitter, others will begin to find and follow you.⁶

One of the things Twitter will ask you is to "find friends." Email information is typed in and Twitter scans the email account to find out if there is anyone in the contact list that already has a Twitter profile. The option is then provided to "Follow All," or a more selective approach allows for picking and choosing whom you desire to follow.

The same way that a user can follow another user, they can also decide to unfollow them. Users unfollow other users when they no longer wish to see that individual's Tweets in their home timeline.

⁵ "Getting Started with Twitter" <https://support.twitter.com/articles/215585-getting-started-with-twitter#> (accessed September 15 2014).

⁶ Ibid.

Where Facebook was about friends and likes, Twitter is about followers and retweets. RCMI had an existing profile that needed to be developed some more. The name of RCMI's Twitter account is @RCMIDayton.

The church administration that originally set up the account was only following ten people. Following on Twitter is a little more personal than friending on Facebook so I did not add other people for them to follow. However, others are more inclined to follow you when you follow them. This was a setback in gaining momentum with the number of followers that the page has. Seventy-five people are currently following RMCI.

Like Facebook, the account can be personalized by providing a mini bio (something that states who you are or what you do). This description only allows for 160 words. I chose this space to include RCMI's service times, address and website.

A background picture can also be added to the profile. RCMI had an action shot from one of their services, and their logo, that I allowed to remain in place on their profile (see appendix H).

Awareness of the Twitter account was actually generated via a Facebook post: As we continue to increase our presence on social media for the Kingdom, take the time to follow us on Instagram and Twitter: @rcmidayton.

There are several options for sending a tweet. Browser-based tweets are ones that are comprised from a desktop computer. Statistically, most users send tweets directly from their mobile device. For smartphone users, there are several apps⁷ specifically designed for this purpose.

⁷ A self-contained program or piece of software designed to fulfill a particular purpose; an application, especially as downloaded by a user to a mobile device.

Social media is about connectivity more than it is about monopoly. Twitter makes it possible to send tweets to a Facebook profile. While many see them as competitors, they often work hand-in-hand. To connect a Twitter account and a Facebook profile:

1. Log in to the Twitter account you want to associate with your Facebook profile.
2. Go to your Settings menu's Profile tab.
3. Scroll to the bottom and click Sign in to Facebook and connect your accounts.
4. When prompted, select the privacy settings for who will see your Tweets posted to your Facebook wall. It is set to public by default.
5. Click Log in with Facebook and enter your Facebook login credentials.
6. Click Allow to accept permissions.
7. Your Tweets will now post to your profile Facebook wall and your username will be displayed there as well. @Replies will not be posted.⁸

For the purposes of this project, I opted not to link RCMI's Twitter and Facebook accounts. However, the same posts that were made to Facebook were replicated on Twitter, with the exception of those that exceeded the 140-character count.

Twitter for an organization is different than that for an individual. Twitter is about immediacy. It is about connecting people instantly and allowing for freedom of expression. It provides up-to-the-minute news to keep people informed of the people and events that are being followed. That being said, it is better for a church to enter into the Twitter world with a strategy in mind before getting started.

Certain questions should be asked such as: How will this Twitter account be used? What do we want to communicate to our followers? Who decides what is communicated? And how often will it be communicated?

Twitter can be used for quick updates to the congregation. If a service needed to

⁸ "Using Twitter with Facebook" <https://support.twitter.com/articles/31113-using-twitter-with-facebook#> (accessed September 15 2014).

be cancelled due to inclement weather, which is prevalent in Southwest Ohio, a simple Tweet could be sent out to make everyone aware of the announcement. This is true of service time changes and other short notifications.

Twitter creates an excellent platform for reinforcing teaching from the weekend or Bible Study by using hashtags. People use the hashtag symbol # before a relevant keyword or phrase (no spaces) in their Tweet to categorize those Tweets and help them show more easily in Twitter Search. Clicking on a hashtagged word in any message shows you all other Tweets marked with that keyword. Hashtags can occur anywhere in the Tweet – at the beginning, middle, or end.⁹ Hashtagged words that become very popular are often Trending Topics.¹⁰

This is where a personal account from the Pastor becomes beneficial. A personal account from the Senior Pastor can lend credibility to the organization account. While they may share similar followers, both can link new follower to the other. If a Pastor is not technologically savvy, such as Pastor Paul Mitchell, a ghost Tweeter may be advantageous to still allow for a connection to potential followers.

Because of the need to feel connected, I missed the mark in creating a personal account for Pastor Paul that would give access to his life. Whether it is sending out inspirational words of wisdom or a daily joke, followers to a personal account make them feel as if they already know that individual even if they have never met. I am not sure if

⁹ "Using Hashtags on Twitter" <https://support.twitter.com/articles/49309-using-hashtags-on-twitter#> (accessed September 15 2014).

¹⁰ Trends are determined by an algorithm and, by default, are tailored for you based on who you follow and your location. This algorithm identifies topics that are immediately popular, rather than topics that have been popular for a while or on a daily basis, to help you discover the hottest emerging topics of discussion on Twitter that matter most to you.

the Dalai Lama is actually sending out Tweets, but he does have his own personal account with over nine million followers (@DalaiLama).

Instagram

Instagram is the newest of the application treatments that was used to assist RCMI. Part of the intent of Instagram is to humanize the brand and take people behind the curtains. You can let them see things they wouldn't normally see, whether it's photos of Drew Brees at the Super Bowl, Pepsi Max at the MLB Fan Cave, or [Nascar star] Jeff Gordon during a photo shoot. With over forty million users, clearly, photo sharing is something people are into. For brands, it's a way to once again connect with consumers.¹¹

Instagram is similar to the aforementioned applications when it comes to creating a profile, finding friends to follow, and creating content. However, this tool is strictly for mobile devices. Since it is about capturing the moment, it is hard to capture a moment while sitting in front of a desktop.

To start using Instagram:

1. Download the Instagram app for Apple iOS from the App Store, Android from Google Play Store or Windows Phone from the Windows Phone Store.
2. Once the app is installed, tap  to open it.
3. Tap Register with Email to sign up with your email address or Register with Facebook to sign up with your Facebook account.

¹¹ Christopher Heine, "Pepsi and Red Bull Talk Instagram Activations" <http://www.clickz.com/clickz/news/2168388/pepsi-red-bull-talk-instagram-activations> (accessed September 15 2014).

4. If you register with email, create a username and password, fill out your profile info and then tap Done. If you register with Facebook, you'll be prompted to sign into your Facebook account if you're currently logged out.¹²

Because RCMI already had an account established, awareness of the Instagram account was generated via a Facebook post: As we continue to increase our presence on social media for the Kingdom, take the time to follow us on Instagram and Twitter: @rcmidayton. To date, RCMI has 310 followers. However, it is not following anybody else. Following on Instagram is a little more personal than friending on Facebook so I did not add anyone for them to follow. Similar to Twitter, others are more inclined to follow you when you follow them. But prior to initiating this project, administration had more activity taking place on the Instagram account than they did with Twitter.

Now owned by Facebook, Instagram can be linked to Facebook profiles as well as Twitter. The more popular an app the more likely other social media apps want to be connected. The operative word is connectivity. For the purposes of this project, I opted not to link RCMI's Instagram to its Twitter and Facebook accounts. However, the same posts that were made to Facebook and Twitter were replicated on Instagram. The difference for Instagram is, those posts were strictly graphic.

To post on Instagram you have to take a photo or choose one that already exists in your photo library. Instagram allows you to add filters or effects and a caption before sharing. Photos are cropped to 640 pixels¹³ in width by 640 pixels in height.

¹² "Creating an Account & Username" <https://help.instagram.com/182492381886913/> (accessed September 15 2014).

¹³ Pixels are the dots that make up the picture on a display screen. One of many from which an image is composed.

The same graphics that were used on the RCMI Facebook Page were posted on the Instagram account (see appendices F and G). There were a couple graphics that were used specifically for the Instagram account (see appendix I).

Analysis

Each service, both mid-week and Sunday, greeters were equipped with counters to give an account of how many people showed up at each service. The count was then submitted to me to be logged into a website called churchmetrics.com that allows the user to measure attendance, offerings, or salvations over an extended period of time.

During each service, visitors were recognized by asking them to stand. Members then greeted them with a hug and at that moment they were given a visitor card (see appendix A) to fill out and given a CD/DVD of Pastor Paul.

Each week, RCMI typically sees at least two to three visitors in the 8am service, four to six in the 10am, and approximately one to three in the 12pm.

I had the church take a pre-count to get used to the idea of counting people that walked through the doors. Children under the age of twelve were not included in the count because they typically would be attending children's church. In the initial pre-count, which took place on a Wednesday where there were typically less people, there were 125 people in attendance. The estimate of that following Sunday was 200 people at the 8 a.m. service, 600 at the 10 a.m. service, and 150 people at the 12 p.m. The accuracy of each week's count is discussed in chapter six.

The first week of the official count yielded 172 people in attendance at the 8 a.m. service, 534 at the 10 a.m. service, and 160 at the 12 p.m. Wednesday's official count was eighty-five, but this low number was due to a marriage retreat that was taking place in lieu of traditional Bible Study.

Some weeks saw a decline in attendance without a said variable. Week five's 10 a.m. attendance was 438 in comparison to previous weeks, however the 12 p.m. service of the same week saw an increase at 203 people in attendance.

The 12 p.m. service saw a slightly higher margin of increase than the other service times. From a demographic standpoint, the later the service, the younger the crowd. Being the concentration is on the Millennial Generation, this increase can possibly be attributed to the increase of social media presence, however since not every visitor filled out a visitor card (see chapter six), this will have to rest with assumption.

For the visitor cards that were submitted, where it asks "How did you hear about us?," the overwhelming response was by an individual, whether it be a friend, family or church member. The initial view of this account would assume that everyone who visited the church came due to face-to-face interactions with somebody.

This was not case. I did follow up interviews with those who filled out visitor cards and asked a series of questions to discover what led them to walk through the doors of RCMI that day.

1. How was your visit to RCMI?
2. How did you hear about the church?
3. Did you know the church had social media accounts on Facebook, Twitter, and Instagram?
4. Do you currently follow the church in any of those accounts?

For the purposes of discovering the effects on the Millennial Generation, I concentrated my efforts on the visitors who circled within the eighteen to thirty-five age ranges. Out of ten people, 100% of their responses on the visitor card indicated an individual led them to the church. After the follow up, it was discovered that for two of the visitors it was that individual's post on Facebook that initiated the invite. Consequentially, none of them knew the church had social media accounts, but were willing to follow now that they were aware.

Church Impact

There seemed to be greater joy with the regular Facebook users that were a part of the church that were able to copy and paste the current posts onto their own page. It gave them a sense of satisfaction to generate likes from individuals who ordinarily would not "like" anything religious. They feel as if they are doing their part to advance the Kingdom and win souls for their church.

The fact that the posts were tongue-in-cheek and somewhat witty versus rigid and dogmatic allowed for the proverbial guard to be dropped amongst those who would read their posts.

There are now suggestions from the participants to include Bible trivia to engage people on the RCMI Page. This alludes back to the desire to be connected and the ability to interact with what is taking place.

This shows that part of RCMI's ongoing success will rely on not dropping the word "social" from social media. The controller of the accounts has to check the accounts

daily, which was not being done previously. The larger the following the harder it becomes to manage, but attempting to engage with the same community you asked for is vital. This includes liking the posts, pictures and videos of followers.

Community, which takes time to build, will emerge more readily when church leadership actively participates, especially when they are relatable to their audience.

Social Media Impact

Facebook is the clear-cut favorite social media application when pit against Instagram and Twitter.

Ultimately, while Facebook leads the pack for RCMI, the network that will be most effective for any organization's marketing efforts depends largely on its audience, their interests and the type of content they have to produce.

Twitter was not a major contributor to the race partially because it may not have been set up with a strategy in mind. Twitter's user base is much more text oriented. RCMI has a Twitter account just for the sake of having a Twitter account.

The initial idea was, if we create it, people will immediately follow. But if you do not give people a reason to come back every day, it won't be long before they forget about you. Content plus consistency equals readership.¹⁴

At this time, Twitter may not be the best viable option for RCMI, but it may be just what Pastor Paul needs personally.

¹⁴ Terrace Crawford, *Going Social : A Practical Guide on Social Media for Church Leaders* (Kansas City, Mo.: Beacon Hill Press of Kansas City, 2012).

The ongoing effectiveness of RCMI's Instagram account will depend on the activity of the account holders and how often they decide to share what is taking place at RCMI. From a marketing perspective, Instagram is still in its early stages as a company. To its benefit, Instagram has less clutter to deal with at this early stage, as opposed to its counterparts. Instagram is growing much faster than Twitter and Instagram's engagement is likely much higher than Twitter's because:

1. People look at every photo in the stream as they scroll to the last photo they remember seeing
2. A never-ending feed of text is just too hard to scroll and skim and there's much more content
3. Instagram's photos and videos have much longer staying power than a tweet, so users continue to engage with other user's content through profiles, mentions, and tags¹⁵

When moments are captured on film or video it makes them timeless. And people love to know they were a part of a great moment when sharing with others.

These social media platforms will become most durable for RCMI as they are embedded into their websites and other visible areas of the church that calls for viewers to take action. Shared characteristics are making it easier to shift from one platform to another. Learning one application really well will lessen the learning curve for almost any other tool that is explored.

Being the sole designer and controller of the sites allowed for continuity across the board. Everything the church communicates must look and sound like it is being launched from the same organization. Uniformity is key. This ensures that who and what

¹⁵ Sean Everett, "Facebook Vs Twitter Vs Instagram" <http://seanmeverett.quora.com/Facebook-vs-Twitter-vs-Instagram> (accessed September 15 2014).

RCMI is and what they believe is conveyed clearly, consistently and coherently. If multiple people are handling things, it can look like multiple people are handling things.

Best Practices

Because technology is ever evolving, so are the best practices on how to handle it. Evangelism through Facebook, Instagram and Twitter can and will be successful by following these guidelines:

- Ensure whoever is in charge of the accounts is invited to participate in program planning and decision-making.
- Fully incorporate social media into all other church communication plans.
- Ensure whoever is in charge of the accounts is computer literate, understands technological trends and willing to learn new skills as they emerge.
- Develop a social media use policy.
- Develop a style guide to ensure continuity across all platforms.
- Generate a standardized list of hashtags that staff and volunteers are aware of and commit to using.
- Balance content with conversation.
- Respond to all comments posted as quickly as possible

Moving Forward

Change happens, which is why this project was developed. Change is going to continue to happen whether we like it or not; whether we bemoan modern advertising and marketing, criticize those who are pioneering new ideas or turn our backs on new technology. Jesus criticized the Pharisees for not recognizing the signs of the times, and 2,000 years later, church leaders have still not opened their eyes.¹⁶

¹⁶ Phil Cooke, *Unique : Telling Your Story in the Age of Brands and Social Media* (Ventura, Calif.: Regal/From Gospel Light, 2012), 240.

Being effective in this modern form of evangelism does not mean being reactive to the culture; it means being responsive to the culture—recognizing the change and being there with the story that has transformed so many generations before us.¹⁷

The purpose of the church is not to give the congregation, nor pending visitors what the church thinks they want. Give them what they never dreamed possible.

¹⁷ Ibid.

CHAPTER SIX

REFLECTION, SUMMARY AND CONCLUSION

This study set out to explore the correlation of church attendance by the Millennial Generation to marketing techniques applied to the existing structure at Revival Center Ministries International (RCMI), located in Dayton, Ohio. The study has also sought to find out which social media tool (Facebook, Instagram or Twitter) was most effective in its treatment over the course of eight weeks resulting in brand awareness and action (attending church service).

While the desired outcome was not as great as expected, I can speak to what issues may have brought about the results that were seen.

Buy-in

This project needed additional support from the head down. This is an issue that needs to be confronted when trying to get a church leadership to support and sanction social media. As typical to most churches, whatever the Pastor says goes. I had the opportunity to sit in on a Wednesday night Bible Study at the launch of the project and Pastor Paul had me come on stage and explain what it was that I was doing with the project. He asked for the church's support of what was taking place. What I believe was needed more was administrative support.

With no marketing budget in place, every marketing treatment that was done was done at no cost to the church. However, those treatments affected more of those that attended the church than those that did not. I believe by spending less than \$200 a greater impact could have been seen.

Part of this comes with continually painting the picture of what this looks like. There are still marketing needs for the church, such as an overhaul to the website, that they may have deemed more crucial.

The idea of social media implementation is more effortless when there is a general vision and mission geared towards evangelism. Social media introduces evangelism at all costs. Anytime someone tries to sell something new versus supporting something that is already in motion will run into difficulty getting buy-in.

Presence

I currently Pastor a church in Cincinnati, Ohio, meaning I do not attend RCMI, which also means I was unable to be as hands on as possibly needed. I relied on context associates and ministry workers to do the necessary legwork. There were biases in the data due to visitor questionnaire cards not being passed out on time or at all in some instances. Attendance was estimated in some cases because of the oversight of ushers. And not every visitor that received a visitor card to fill out returned it. This may come from clearer instructions on what to do when finished or a follow up before service is over to collect all questionnaires.

Being able to spend more time with the church on a weekly basis would have been beneficial to even garner more understanding of who the church is beyond what is said in an interview.

Much of the work done on my end was online. Correspondence to church staff was done through e-mail. And since Pastor Paul does not have high technology acumen, I had to work with middle people to get things accomplished. And with a church of this size there are a lot of middle people that all have their own thoughts and ideas on how things should be done when the head is not crystal clear.

It may have been easier to work with a smaller church that does not have as many moving parts and does not require multiple meetings and sign offs to make something happen. And because of a do-or-die mentality, they may be apt to move at a faster pace.

Biases

In working with RCMI there were a couple biases that I knew going in were going to be unavoidable. One was the fact that I would have more female data input than male. This is because typically women outnumber men in church attendance. Fewer men attend worship than women. While the U.S. population is split fairly evenly between men and women, there are more women (61%) than men (39%) in the pews. This difference is found in every age category, so the fact that women live longer than men does not

explain the gender difference in religious participation.¹ On any given Sunday there are thirteen million more adult women than men in America's churches.²

This carries over into social media participation as well. A greater percentage of adult U.S. women use Facebook, Tumblr, Pinterest, Instagram and Twitter than their male counterparts. According to statistics, 76% of U.S. adult women use Facebook, compared to only 66% of U.S. adult men. Meanwhile, 30% of women check their social media outlets multiple times per day, compared to 26% of men. And 53% of women are likely to access deals for a particular brand or item through social media, while only 36% of male survey respondents do the same.³

Americans spend an average of thirty-seven minutes daily on social media, and more than half of them are women. Not only that, women interact with brands more often and for a wider range of reasons and they consume and share news more frequently than men, who are likely stuck in news and sports websites.⁴ So it comes as no surprise that more content and brands lean towards women's interests in the same manner that more churches lean towards women's needs.

While this project was purposely aimed at the Millennials, much of my responses came from groups other than. Of those questions regarding social media usage, over 45%

¹ "Key Findings: Who Worships in the U.S.?" <http://www.uscongregations.org/blog/2014/02/17/key-findings-who-worships-in-the-u-s/> (accessed October 25 2014).

² This statistic comes from Barna's figures on male/female worship attendance, overlayed upon the Census 2000 numbers for adult men and women in the U.S. population.

³ CATHERINE CLIFFORD, "Women Dominate Every Social Media Network -- except One (Infographic)" <http://www.entrepreneur.com/article/231970> (accessed October 25 2014).

⁴ Alex Hillsberg, "Most Popular Social Media Sites Review: Why Women Are the Real Power Behind the Huge Success of Pinterest and Tumblr" <http://reviews.financesonline.com/most-popular-social-media-sites-review/> (accessed October 25 2014).

of feedback came from the thirty-five to forty-four year old age group. The national averages still show that social media is a young man's game. However, this does not mean that those outside of the Millennial generation are inept behind a keyboard.

According to a survey released by the Pew Research Center, 43% of people age sixty-five and older use online social networking services. A mere 1% of people in that age group were active on social networking sites in 2006.

Since 2009, adoption rates for those sixty-five and older have tripled, according to the report.

Several other age groups have also increased use of social networking over the past several years. 60% of people age fifty to sixty-four use social networking, up from 6% in 2005. Among people ages thirty to forty-nine, the percentage increased sharply from 7% in 2005 to 78% in 2013, according to the study.⁵

This comes partially from a need to want to stay in touch with family members who might not live nearby, viewing photos and/or videos of grandchildren or rekindle connections to people they have lost touch with over the years, as well as connecting with peers around shared hobbies and interests.

While the focus of the project was on garnering increased awareness amongst those less than thirty years old, all of society is adapting to the changes in technology. This further supports the claim that the church needs to not only see but also interpret the writing on the wall.

⁵ Zach Miners, "Older Adults Warm up to Social Networking" <http://www.techhive.com/article/2045964/older-adults-warm-up-to-social-networking.html> (accessed October 25 2014).

Branding

Branding is the visual representation of any company or church's identity. When done correctly, it has the ability to stand on its own. Think the golden arches (McDonald's). Phil Cooke defines a brand as "The story that surrounds who you are – a story that creates focus for your ministry."⁶

When it comes to the brand awareness of RCMI, and any church for that matter, what makes it work is the realization that it is not about the leading technology. It is not about the building they inhabit. It is about the people. The purpose of branding is to connect to people. Visitors are interested in your story, community, what you believe, what you stand for, what you are willing to die for, why you exist.

Marshall McLuhan popularized the quote, "the medium is the message". McLuhan believed a medium affects the society in which it plays a role not by the content delivered over the medium, but by the characteristics of the medium itself.⁷

It becomes the task of the church to simplify its content across the board. This Millennial generation is not all about flashing lights, bells and whistles. They are about understandability. At the same time, they want content to be genuine and relevant.

The overarching message that is disseminated across social media platforms should also be consistent. The church's brand strength relies on this. Big Macs in New York are also Big Macs in California. When a visitor takes a chance and walks through

⁶ Phil Cooke, *Unique : Telling Your Story in the Age of Brands and Social Media* (Ventura, Calif.: Regal/From Gospel Light, 2012).

⁷ Marshall McLuhan, *Understanding Media; the Extensions of Man*, 1st ed. (New York,: McGraw-Hill, 1964).

the doors of a church for the first time they should expect the same identity and personality of that church that was displayed online.

This is a more extensive side to be explored that requires a unified team working on all aspects of the church from social media to outdoor signage to radio ads.

Recommendation for Further Study

While there has been a major focus on social media trends and techniques, there are other factors that go into attracting to a church. We cannot negate location, accessibility, aesthetics, childcare, or parking. The list goes on.

For RCMI, introducing other forms of marketing will become easier to implement because they have seen the tools at work first hand. For other churches it may require seeing the nail marks in its hand and putting their fingers into its side (John 20:24-29) for them to believe.

Some people say the church should not depend on technology. But let the air conditioner go out on a hot Sunday and see how much they miss technological advances. Every church embraces technology — from heat and air, to lights, to indoor plumbing, to HD video screens. Technology is not the devil. It is a tool that, when used properly, can radically impact the world for Jesus.

A campaign to drive connectivity and followers to their social media accounts that is currently in the works is something called #selfiesunday. The idea is to at some random point in service, or consecutive points, have members of the congregation pull their cell phones out and take a photo of themselves in service. This can be done alone or with

multiple people. Once a photo is taken, it is to then be uploaded to Instagram (can also be uploaded to Facebook or Twitter or linked between all three) with the hashtag #selfiesunday #rcmidayton #ilovemychurch included somewhere in the description.

This allows everyone in the church to participate. A lack of a camera phone or social media account does not stop anyone from getting in a picture with someone else. This is an idea that may bridge generational gaps also.

This works best with a church of this size because there is always strength in numbers. Even if half of a congregation of 300 decides to participate, it is the pending impact that we are after. The hashtags associate the images together, so an outsider viewing this is led to believe this church is, for lack of a better term, alive. No one wants to knowingly visit a dead or dying church.

While certain things may work to attract a visitor, those may not be the same things that will keep them or turn them into a full-fledged disciple of Christ. Twitter has not introduced a tool for teaching someone how to tithe. It becomes the work of the church to love on guests, disciple new converts, train up the body and develop them into the image of Christ. These tools were mainly designed for attraction. What the church does when visitors show up is up to them.

Replication

This project can certainly be replicated in a church of any size as long as there is a willingness to move beyond the current comfort level of evangelism without sacrificing its identity. My background in graphic design benefitted RCMI, but if a church has

someone with a creative spirit that can take the reigns on this endeavor then they can navigate around great graphical skills. There are apps that are currently available whose sole purpose is to side step the graphic designer and make things user-friendly.

When attempting to attract Millennials, it may be good to actually have someone who is a part of that generation to spearhead this initiative. There is less of a learning curve for someone who is already a part of the group you are trying to reach.

My desire would be to turn this into a step-by-step manual for the novice who loves Jesus, but does not feel they have the tools necessary to attract the irreligious in the twenty-first century.

APPENDIX A

VISITOR QUESTIONNAIRE FORM

WELCOME TO REVIVAL CENTER!

Mr./Mrs./Miss _____ Date _____

Address _____

City _____ State _____ Zip _____

Phone _____ E-mail _____

Is this your... ☐ 1st Visit? ☐ 2nd Visit? ☐ 3rd Visit?

How did you hear about us? _____

Age Group

18-22 23-30 31-35 36-40 41-45 46-50 51-60 61-70 71

Comments or Prayer Requests: _____

APPENDIX B

PASTORAL APPROVAL LETTER

October 19, 2013

To whom it may concern,

This letter is to inform you that we grant permission to Pastor Michael Scruggs to use Revival Center Ministries International as his ministry context for his Doctoral thesis: Marketing Tools for Increasing Attendance in the 21st Century Church.

We are honored to have been the ministry selected for this project. Pastor Scruggs will be working closely with Elder Dion Sampson, who is our Administrator of Media and Marketing here at the church.

If you have any questions, don't hesitate in contacting us at the number provided below.



Paul Mitchell, Senior Pastor



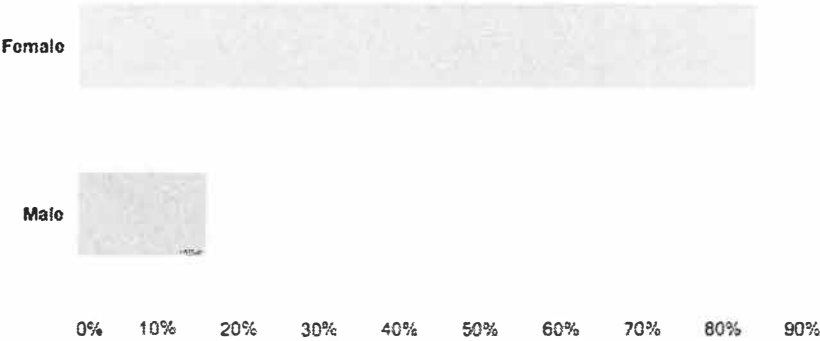
3011 Oakridge Dr. - Dayton, Ohio 45417 - 937-263-5226
Paul O. Mitchell, Senior Pastor

APPENDIX C

SOCIAL MEDIA SURVEY QUESTIONS

What is your gender?

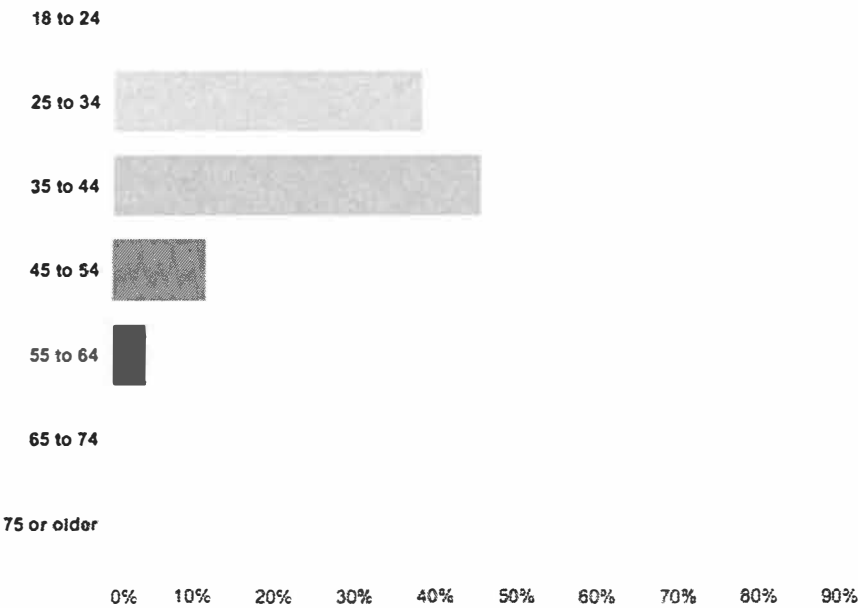
Answered: 68 Skipped: 2



Answer Choices	Responses
Female	83.82%
Male	16.18%
Total	

What is your age?

Answered: 68 Skipped: 2

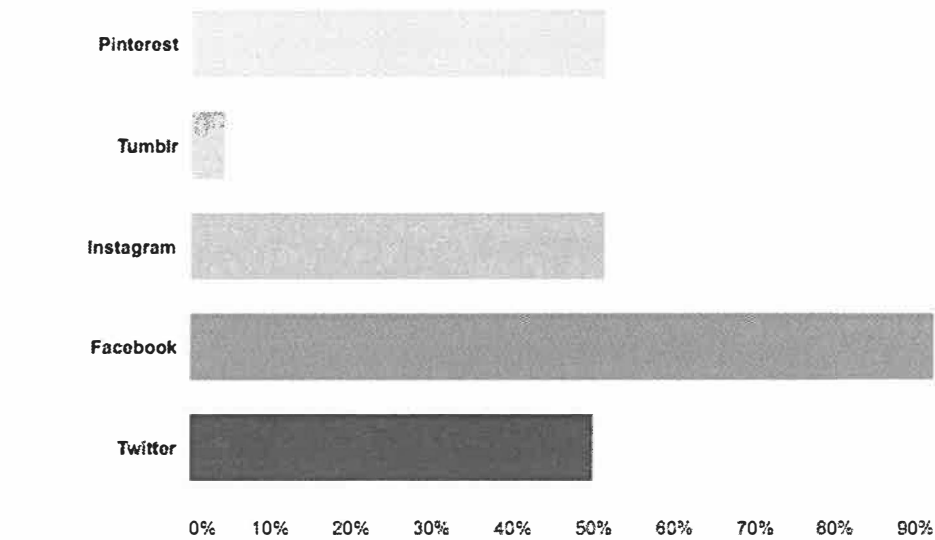


Answer Choices	Responses
18 to 24	0.00%
25 to 34	38.24%
35 to 44	45.59%
45 to 54	11.76%
55 to 64	4.41%
65 to 74	0.00%
75 or older	0.00%

Total

Which of the following social networking websites do you currently have an account with? (Check all that apply)

Answered: 70 Skipped: 0

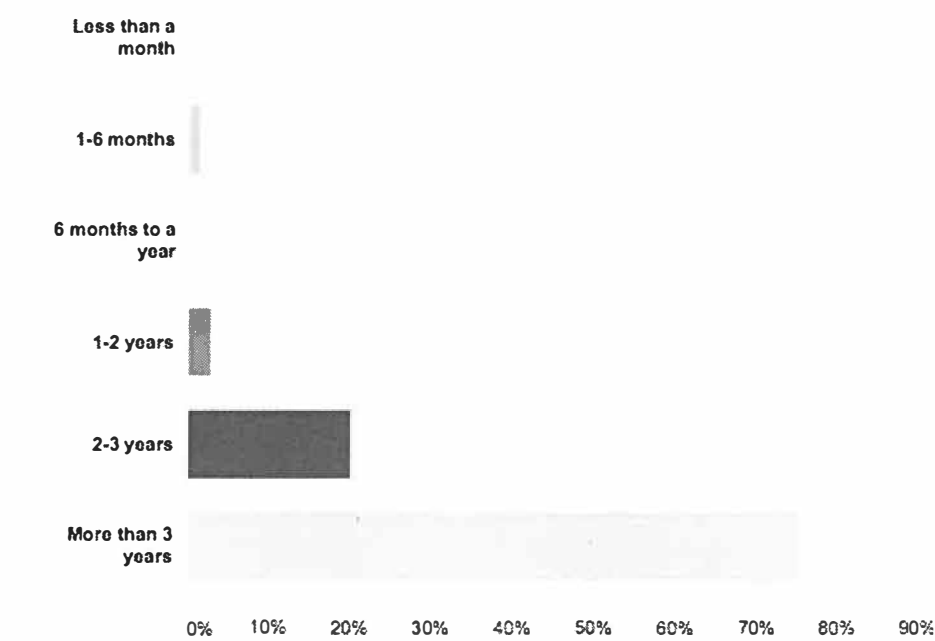


Answer Choices	Responses
<input type="checkbox"/> Pinterest	51.43%
<input type="checkbox"/> Tumblr	4.29%
<input type="checkbox"/> Instagram	51.43%
<input type="checkbox"/> Facebook	100.00%
<input type="checkbox"/> Twitter	50.00%

Total Respondents: 70

How long have you been using social networking sites?

Answered: 55 Skipped: 1

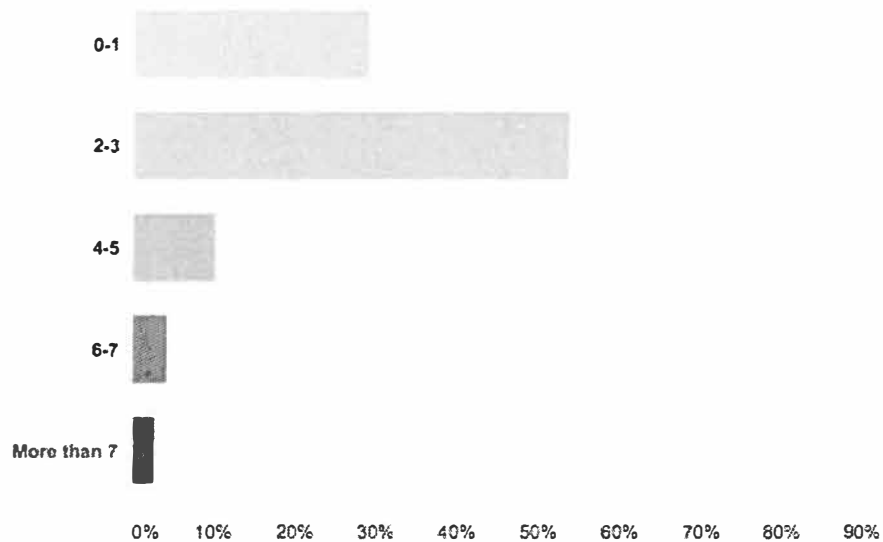


Answer Choices	Responses
Less than a month	0.00%
1-6 months	1.45%
6 months to a year	0.00%
1-2 years	2.90%
2-3 years	20.29%
More than 3 years	75.36%

Total

**On a typical day, about how many hours do
you spend using a social networking
website?**

Answered: 69 Skipped: 1



Answer Choices

☐ 0-1

☐ 2-3

☐ 4-5

☐ 6-7

☐ More than 7

Total

Responses

28.99%

53.62%

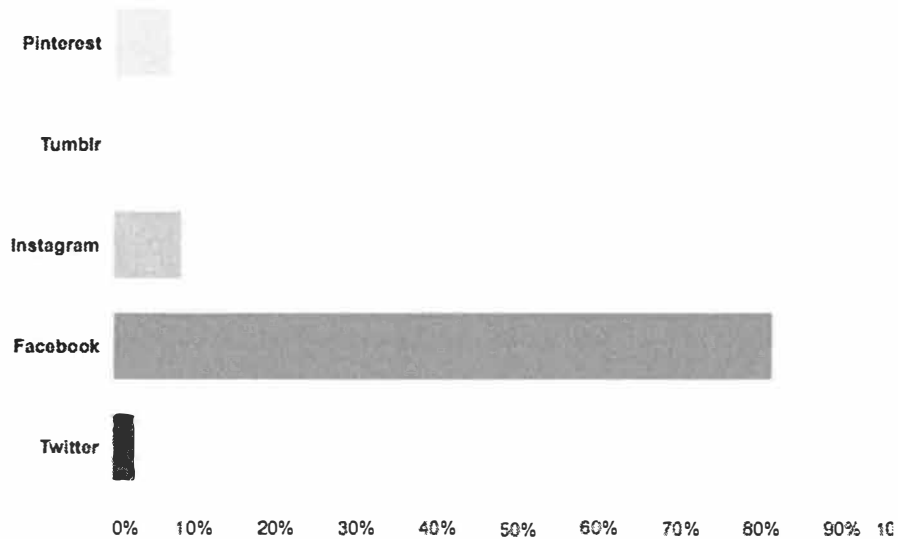
10.14%

4.35%

2.90%

**In a typical day, which of the following
social networking websites do you use
most often?**

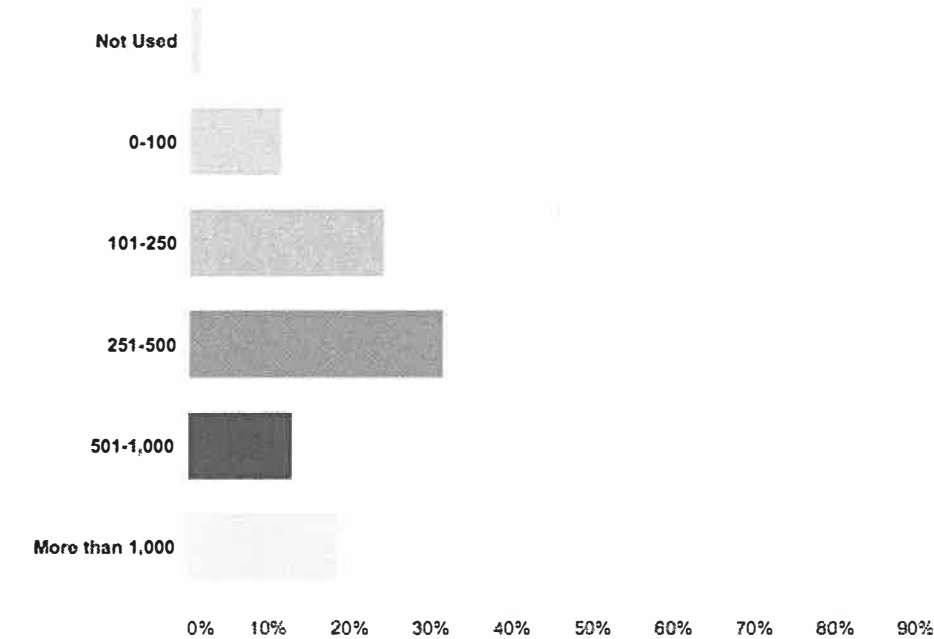
Answered: 70 Skipped: 0



Answer Choices	Responses	
Pinterest	7.14%	5
Tumblr	0.00%	0
Instagram	8.57%	6
Facebook	81.43%	57
Twitter	2.86%	2
Total		70

About how many contacts / followers / friends do you currently have on social networking websites?

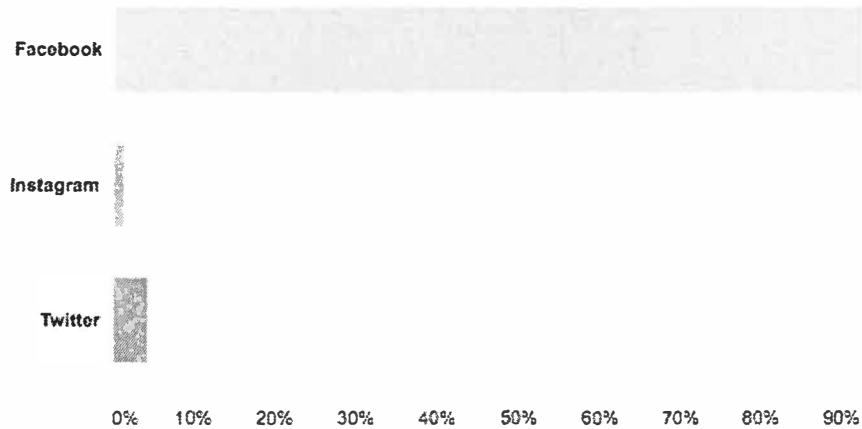
Answered: 70 Skipped: 0



Answer Choices	Responses
Not Used	1.43%
0-100	11.43%
101-250	24.29%
251-500	31.43%
501-1,000	12.86%
More than 1,000	18.57%

Which of the following social networking websites do you use most to find out about an event in the community? (Check all that apply)

Answered: 68 Skipped: 2



Answer Choices

- ☒ Facebook
- ☐ Instagram
- ☐ Twitter

Total

Responses

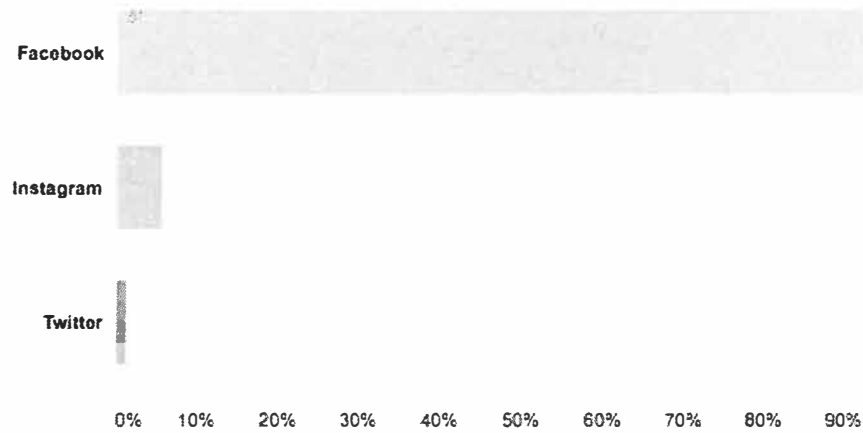
94.12%

1.47%

4.41%

**If you could use only one of the following
social networking services, which would
you use?**

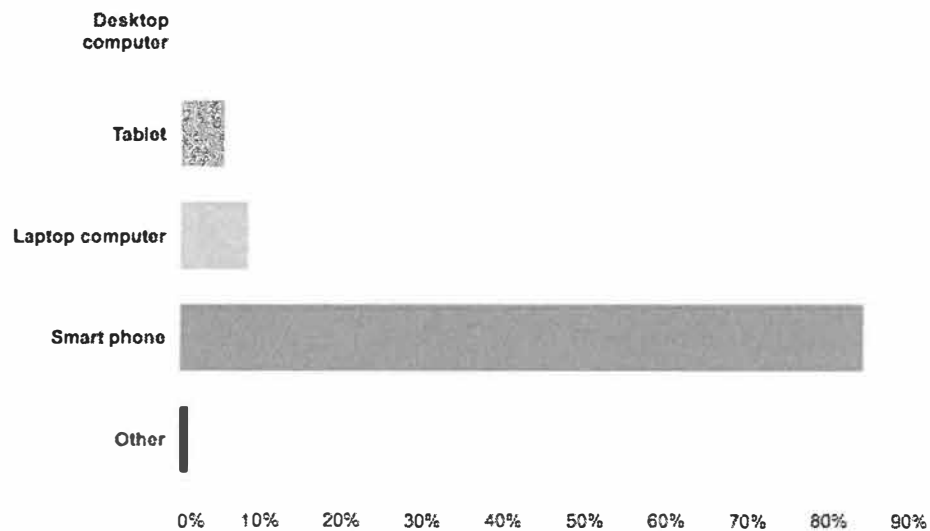
Answered: 68 Skipped: 2



Answer Choices	Responses
Facebook	92.65%
Instagram	5.88%
Twitter	1.47%
Total	

Which of the following devices do you most often use to connect to social networking websites?

Answered: 70 Skipped: 0



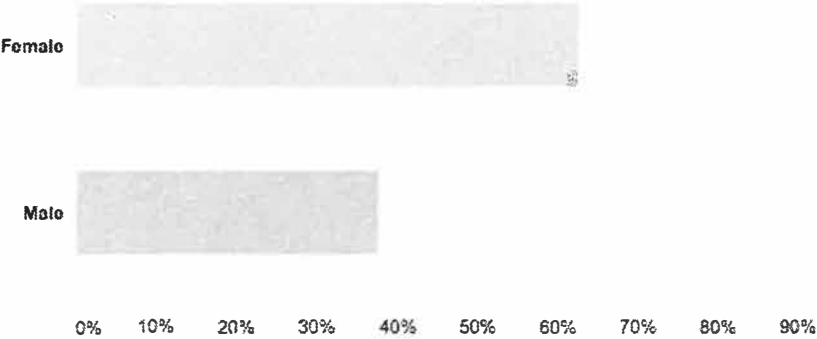
Answer Choices	Responses
<input type="radio"/> Desktop computer	0.00%
<input type="radio"/> Tablet	5.71%
<input type="radio"/> Laptop computer	8.57%
<input type="radio"/> Smart phone	84.29%
<input type="radio"/> Other	1.43%
Total	70

APPENDIX D

RCMI STAFF SURVEY QUESTIONS

What is your gender?

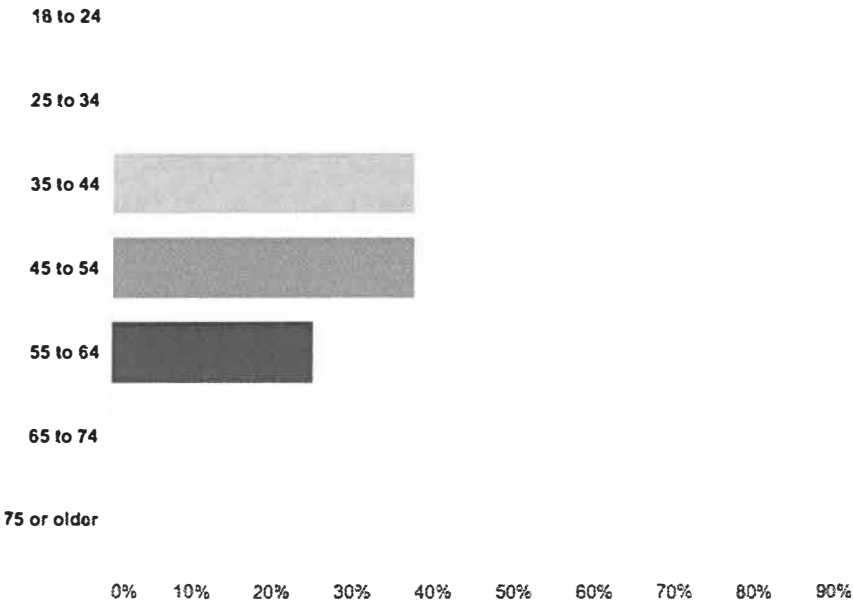
Answered: 8 Skipped: 0



Answer Choices	Responses
Female	62.50%
Male	37.50%
Total	

What is your age?

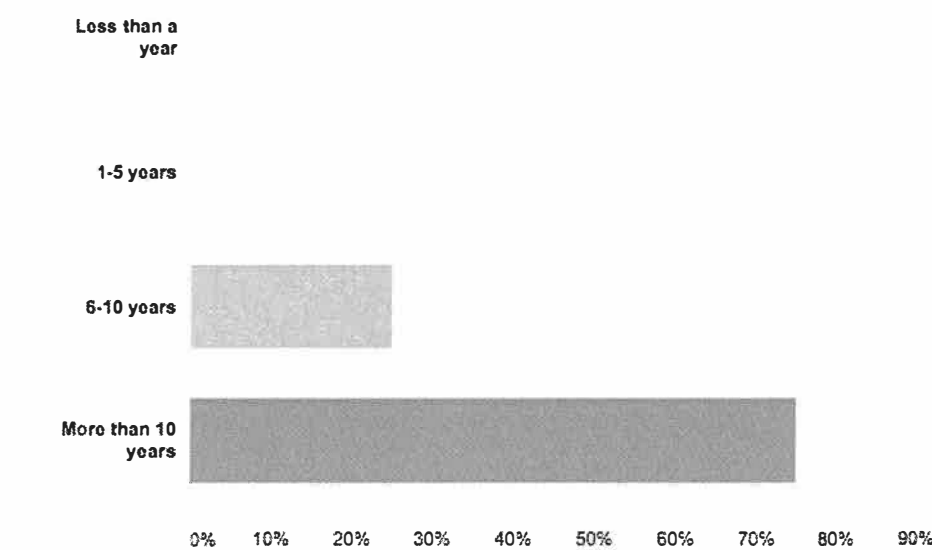
Answered: 8 Skipped: 0



Answer Choices	Responses
18 to 24	0.00%
25 to 34	0.00%
35 to 44	37.50%
45 to 54	37.50%
55 to 64	25.00%
65 to 74	0.00%
75 or older	0.00%
Total	

How long have you been a member of Revival Center?

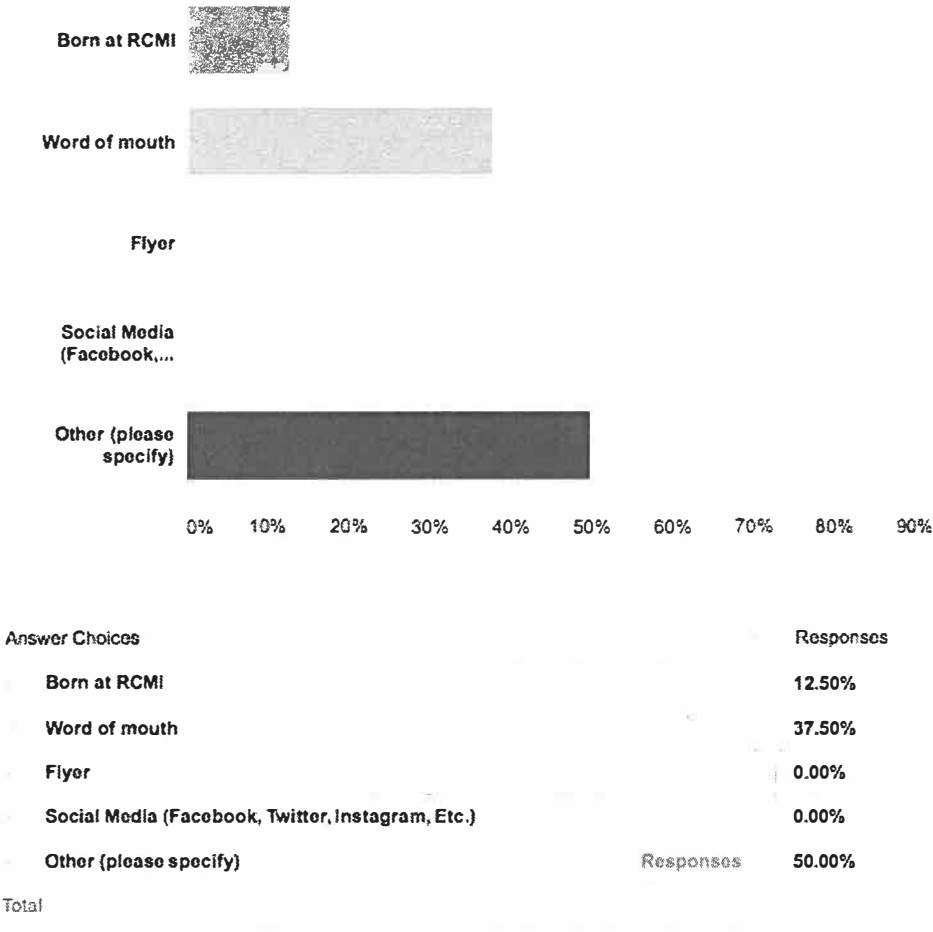
Answered: 8 Skipped: 0



Answer Choices	Responses
Less than a year	0.00%
1-5 years	0.00%
6-10 years	25.00%
More than 10 years	75.00%
Total	

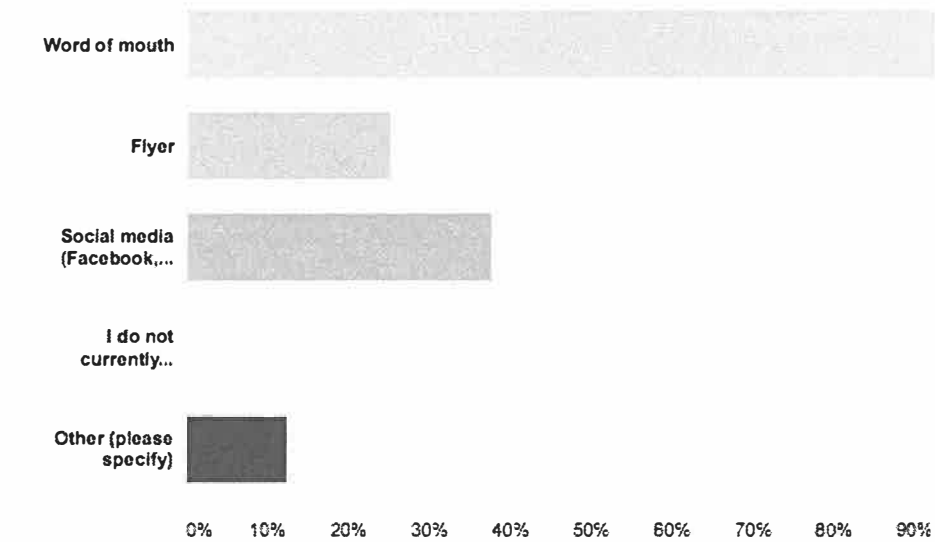
How did you first hear about Revival Center? What caused your initial visit?

Answered: 8 Skipped: 0



What method(s) do you currently use to invite people to church?

Answered: 8 Skipped: 0

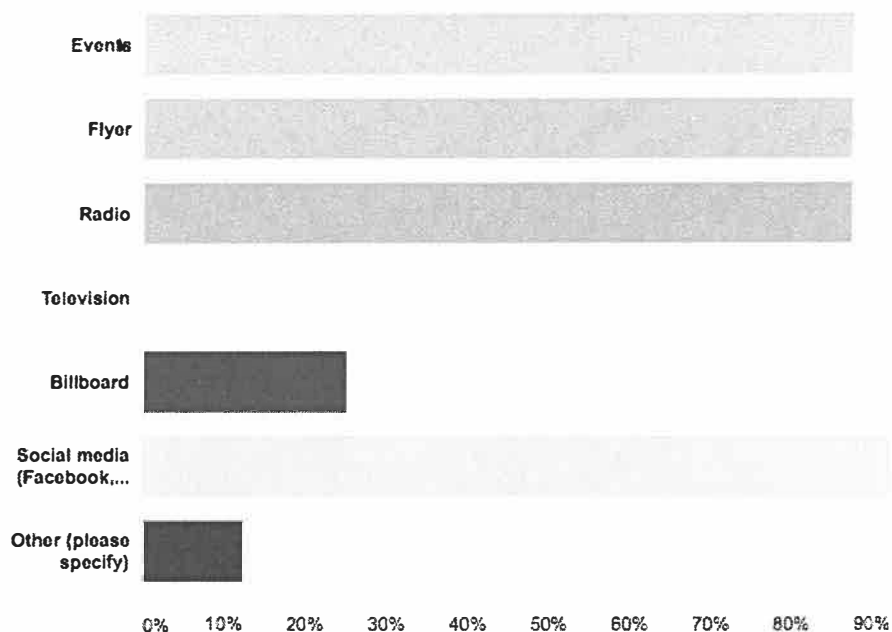


Answer Choices	Responses
Word of mouth	100.00%
Flyer	25.00%
Social media (Facebook, Twitter, Instagram, Etc.)	37.50%
I do not currently invite anyone to church	0.00%
Other (please specify)	12.50%

Total Respondents: 8

What method(s) does Revival Center currently use to invite people to church?

Answered: 8 Skipped: 0

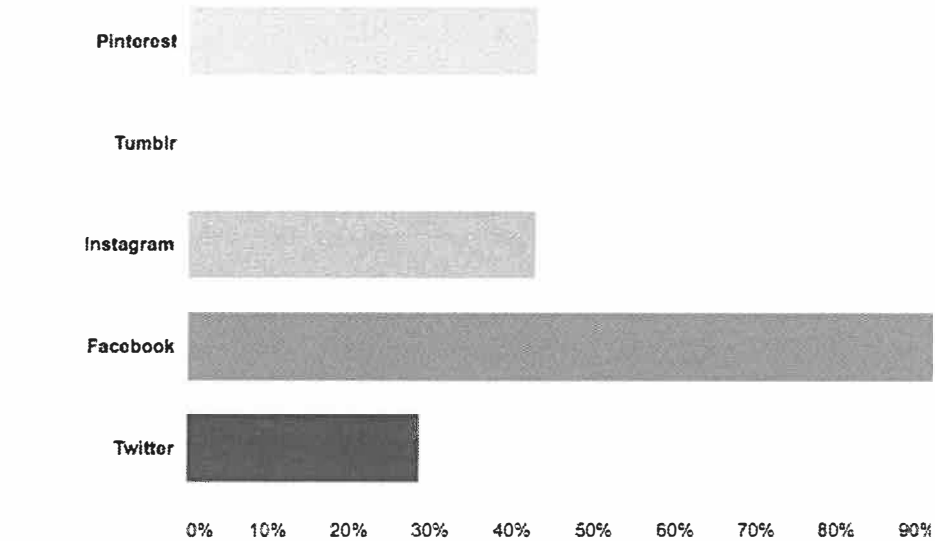


Answer Choices	Responses
Events	87.50%
Flyer	87.50%
Radio	87.50%
Television	0.00%
Billboard	25.00%
Social media (Facebook, Twitter, Instagram, Etc.)	100.00%
Other (please specify)	12.50%

Total Respondents: 8

Which of the following social networking websites do you currently have an account with? (Check all that apply)

Answered: 7 Skipped: 1

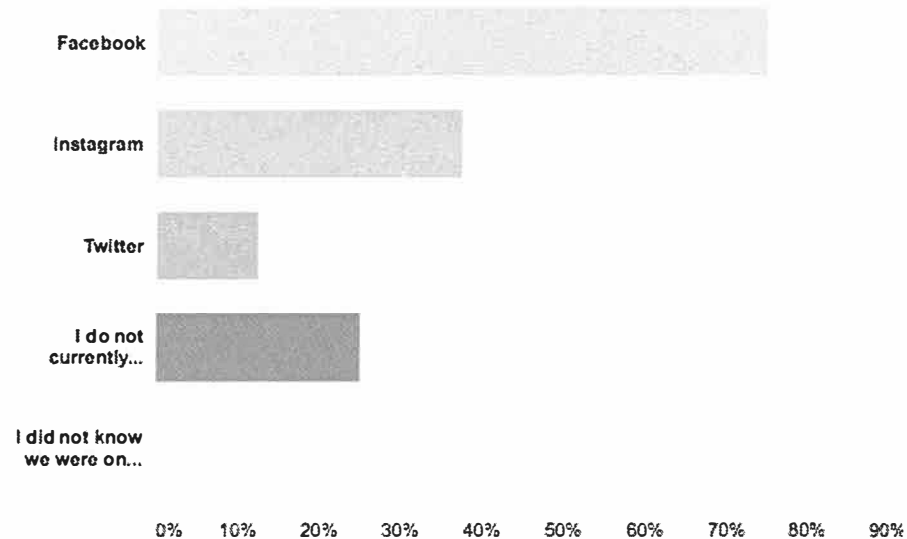


Answer Choices	Responses
<input type="checkbox"/> Pinterest	42.86%
<input type="checkbox"/> Tumblr	0.00%
<input type="checkbox"/> Instagram	42.86%
<input type="checkbox"/> Facebook	100.00%
<input type="checkbox"/> Twitter	28.57%

Total Respondents: 7

**Do you follow/friends with Revival Center
on any social networking sites? Which
One(s)?**

Answered: 8 Skipped: 0

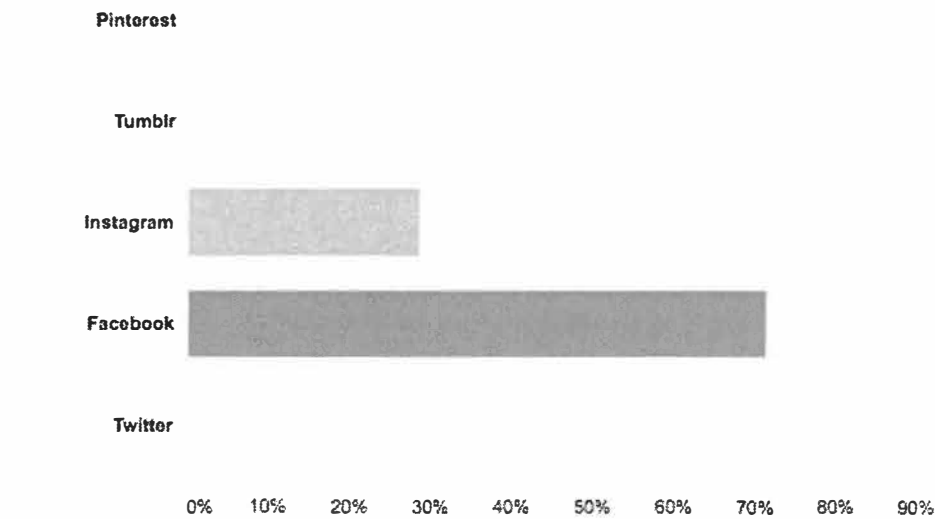


Answer Choices	Responses
Facebook	75.00%
Instagram	37.50%
Twitter	12.50%
I do not currently follow/friend	25.00%
I did not know we were on social media	0.00%

Total Respondents: 8

In a typical day, which of the following social networking websites do you use most often?

Answered: 7 Skipped: 1

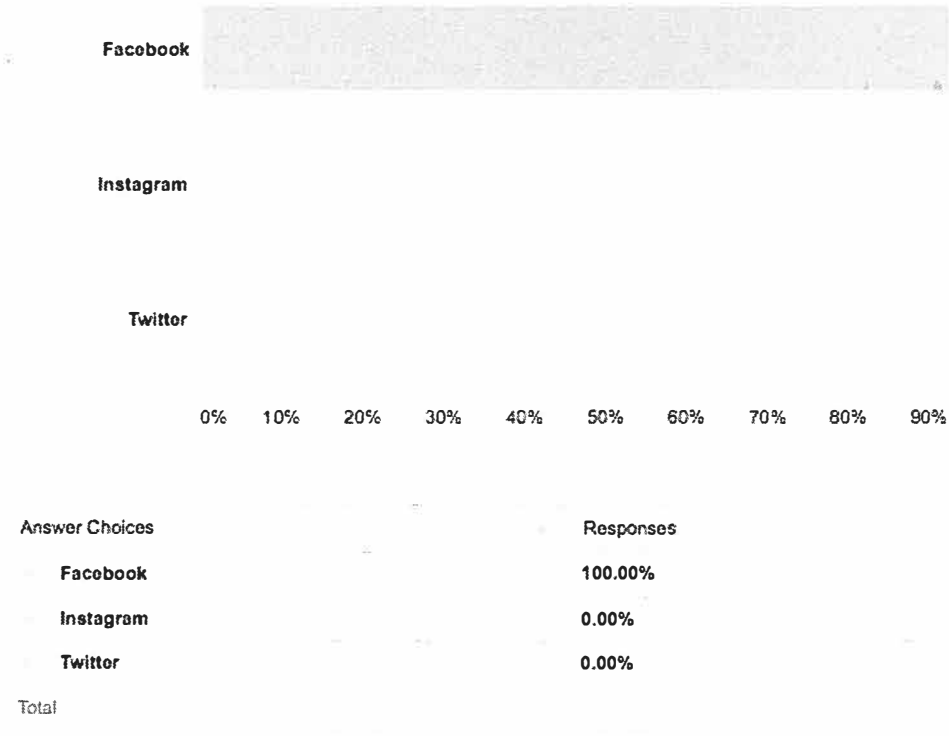


Answer Choices	Responses
<input type="radio"/> Pinterest	0.00%
<input type="radio"/> Tumblr	0.00%
<input type="radio"/> Instagram	28.57%
<input type="radio"/> Facebook	71.43%
<input type="radio"/> Twitter	0.00%

Total

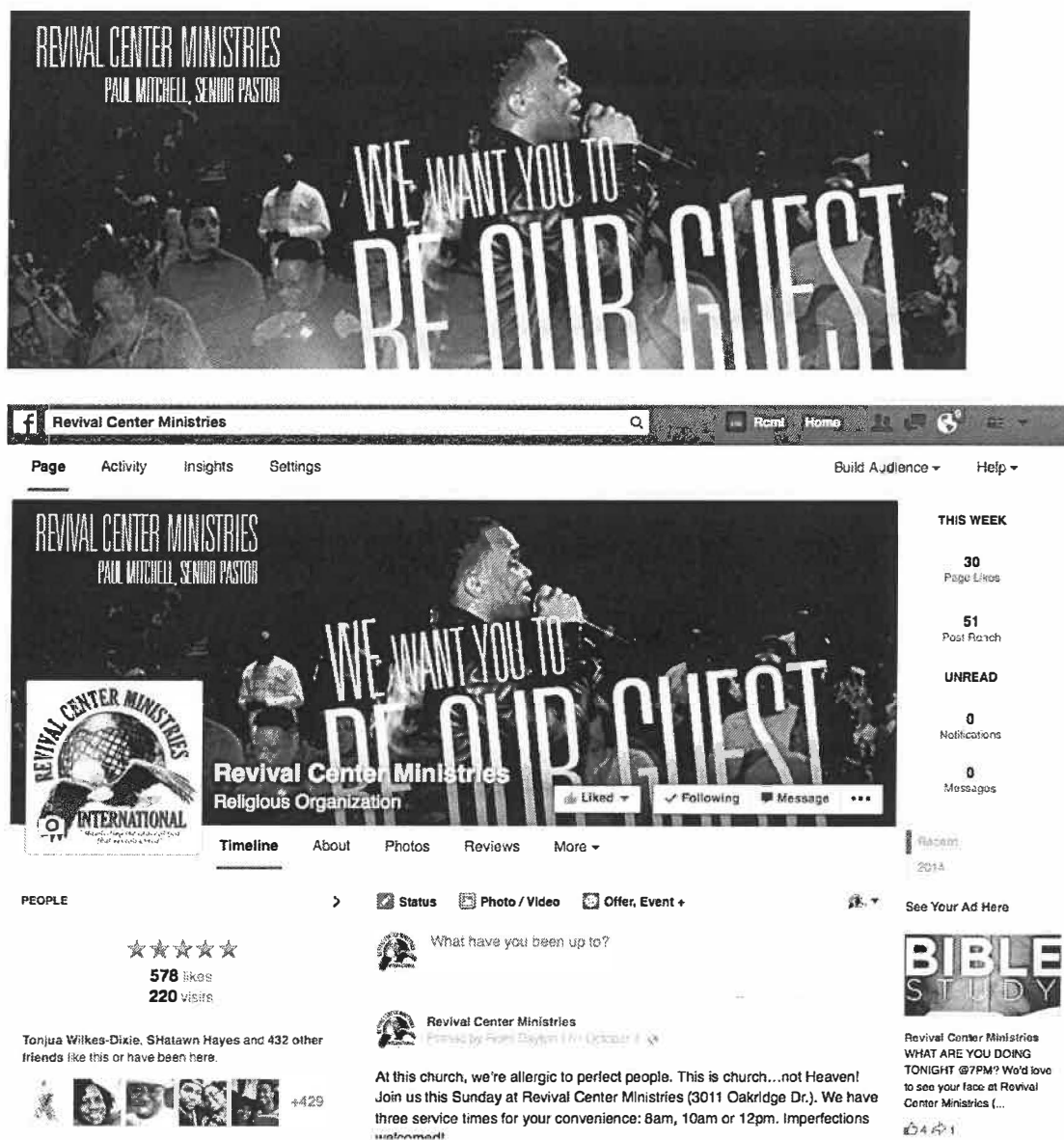
Which of the following social networking websites do you use most to find out about an event in the community?

Answered: 5 Skipped: 3



APPENDIX E

FACEBOOK COVER PHOTO



APPENDIX F

FACEBOOK PAGE PROMOTION



WE WANT YOU TO
BE OUR GUEST

REVIVAL CENTER MINISTRIES INTERNATIONAL

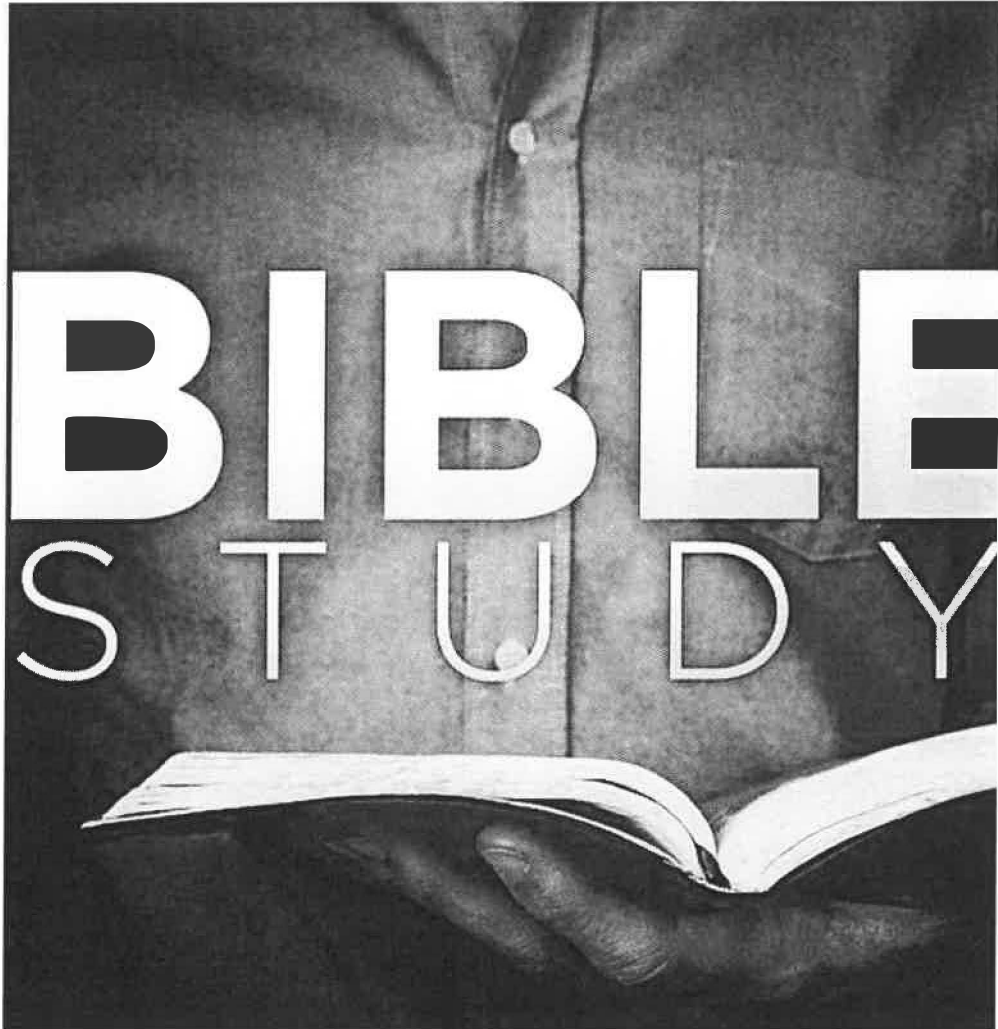
3011 OAKRIDGE DR., DAYTON, OH 45417

PAUL MITCHELL, SENIOR PASTOR

SUN: 8 AM, 10 AM, & 12 PM WED: 7 P.M.

APPENDIX G

FACEBOOK PAGE PROMOTION



APPENDIX H

TWITTER PROFILE PAGE

Home

Notifications

Discover

Me

Search Twitter

TWEETS

PHOTOS/VIDEOS

FOLLOWING

FOLLOWERS

More

101

12

10

75

RCMI-Dayton

Our church is located at 3011 Oakridge Dr., Dayton OH 45417. Our service times are Sundays at 8 a.m., 10 a.m. and 12 p.m. and Wednesdays at 7 p.m. - See you soon

Dayton, Ohio

rcminline.com

12 Photos and videos

Tweets

Tweets & replies

Who

Popular

Trends

RCMI-Dayton @RCMIDayton · Sep 17

I want you to be my special guest for Bible Study tonight 7pm. Why sit at home starving when you can come and get some "soul" food.

RCMI-Dayton @RCMIDayton · Sep 19

WHAT ARE YOU DOING TONIGHT 7PM? We'd love to see your face at Revival Center Ministries (3011 Oakridge Dr.).

#BBQ

#Pr

#Bloo

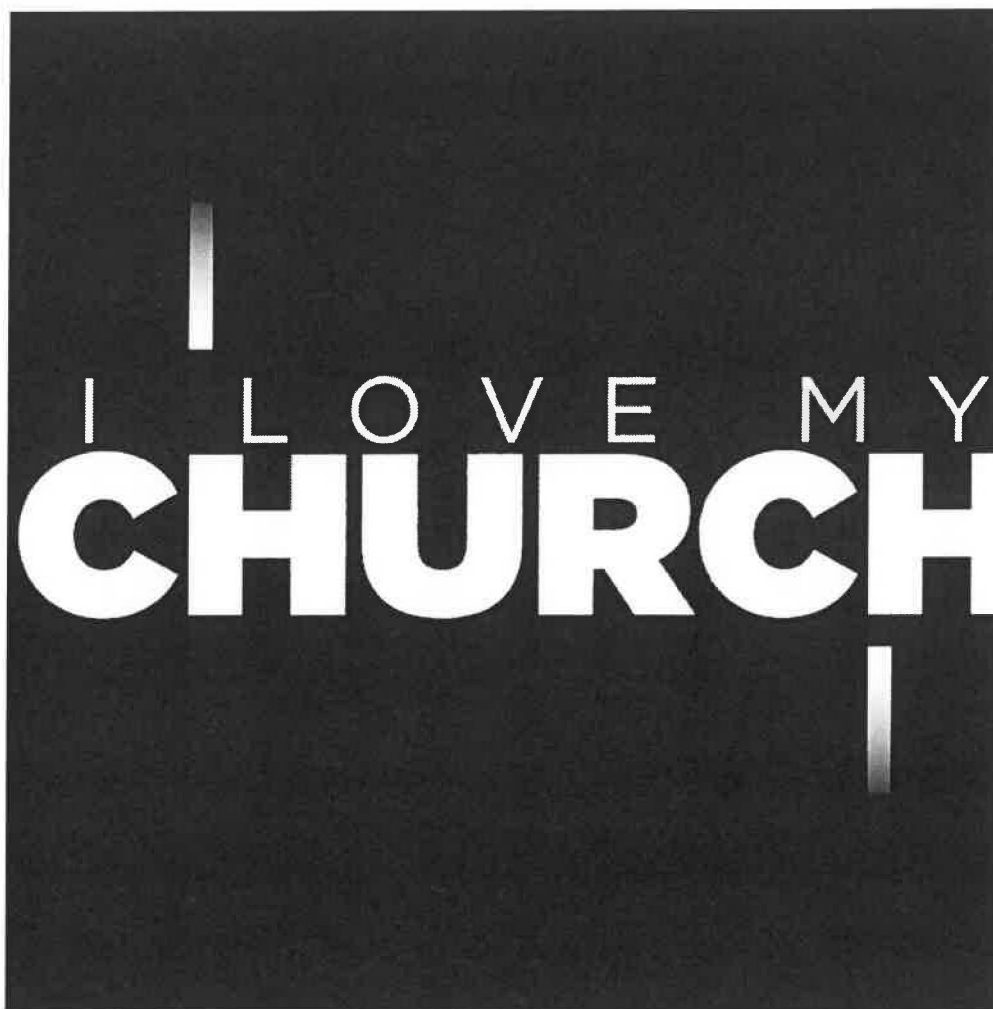
#Spot

#Jasa

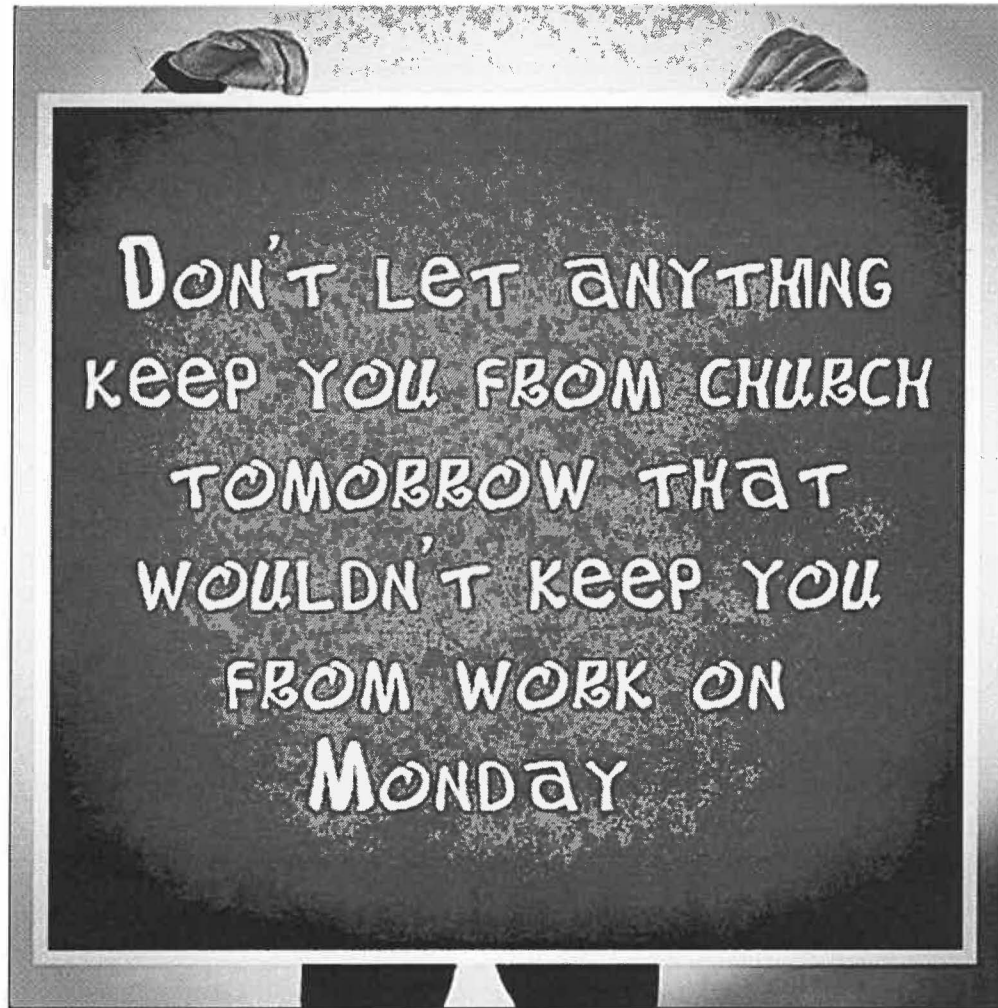
#Sout

APPENDIX I

INSTAGRAM PROMOTIONAL GRAPHICS



Shout us out if you're gonna be in the building tomorrow! We'd love to see your face at Revival Center Ministries (3011 Oakridge Dr.). We have three service times for your convenience: 8 a.m., 10 a.m. or 12 p.m.



We'd love to see your face at Revival Center Ministries (3011 Oakridge Dr.). We have three service times for your convenience: 8 a.m., 10 a.m. or 12 p.m.

GLOSSARY

Avatar – A visual representation of a user online, though not necessarily an actual photo of the user. Social media profile pictures are an example of an avatar.

Bio – A ‘Bio’, short for biography, is the small portion of your online profile that explains to new or potential followers who you are. All social platforms have some version of a Bio as they are valuable in attracting new followers with similar interests.

Content management system (CMS) – A content management system (CMS) is the backbone of your content marketing strategy. A web CMS is an online application that allows you to draft, share, edit, schedule, and index your content.

Cover photo – The large, horizontal image at the top of your Facebook profile or page. Similar to a profile photo, a cover photo is public and can be seen by anyone.

Direct Message – A direct message (DM) is a private Twitter message sent to one of your followers. Direct messages can only be sent to a Twitter user who is already following you, and you can only receive direct messages from users you follow.

Engagement rate – Engagement rate is the percentage of people who saw your social media post and actively engaged with it (clicked the link, expanded the image attached, replied, liked, favorited, shared, Retweeted, etc).

Facebook Group – A space on Facebook where you can communicate and share content within a select group of people. There are three types of groups: public, closed, and secret.

Facebook Fans – The people who like your Facebook Page.

Follower – A Twitter user who has subscribed to your Twitter account so they can receive your Tweets in their Home feed.

Friend – A person that you connect with on Facebook or another social network. Unlike a fan or follower, a friend is a two-way connection; both you and your friend have to endorse the relationship.

Geolocation, geotagging – The practice of tagging a photo, video, or message with a specific location.

Hashtag – The hashtag is a word or phrase preceded by the “#” sign. #Hashtags are a simple way to mark the topic (or topics) of social media messages and make them discoverable to people with shared interests. On most social networks, clicking a hashtag will reveal all the public and recently published messages that also contain that hashtag.

Home – Often the first page you see when you sign into your social media account, it contains a constantly updating timeline or feed of the user activity and news stories in your network.

Impressions – The number of times an ad, sponsored update, or promoted post is displayed.

Like – To like something on social media is a Facebook invention that has evolved into an understood expression of support for content. Along with shares, comments, and favorites, likes can be tracked as proof of engagement.

Mention – The act of tagging another user’s handle or account name in a social media message. Mentions typically trigger a notification for that user and are a key part of what makes social media “social”. When properly formatted (for example, as an @mention on Twitter or +mention on Google+), a mention also allows your audience to click through to the mentioned users’ bio or profile.

Organic Reach – Describes the number of unique people who view your content without paid promotion. The distinction between organic and paid reach is, of course, that the former is free. People come across this content through the feeds, streams, posts, pages of their contacts—usually friends, family, colleagues, and trusted brands.

Paid Reach – Similar to organic reach, this refers to the number of individuals viewing your published paid content—ads, sponsored stories, promotional material. For example, paid Facebook ads are labeled as Sponsored content, while Twitter’s are identified as Promoted Tweets. Paid reach generally has a much larger network than organic reach so people outside of a specific contact list potentially read messages. You can also target specific messaging to groups based on commonalities like location and shared interests.

Post – A Facebook status update, or an item on a blog or forum.

- Reply** – A response to someone’s Tweet that begins with their @username. Unlike Direct Messages, replies are public. When you click the reply button next to a Tweet, you are ensuring conversation will be viewable in the public area of your profile.
- Retweet** – A Tweet that is re-shared to the followers of another user’s Twitter account. There are two kinds of Retweet: the classic “manual” Retweet and the now-standard “web Retweet”. In a manual Retweet, you simply type “RT” before the @username and content of somebody else’s Tweet. This used to be the only way you could retweet, and it’s the still only way to add your own comment to a Tweet when you pass it along. A “web Retweet” is what happens when you click the official Retweet button: the full Tweet appears in your timeline in its original form, complete with the author’s name and avatar. Since a web Retweet allows your followers to easily retweet or favorite the original Tweet, it’s generally considered good etiquette to use this method unless you have something valuable to add through a manual RT.
- SMS** – SMS is the text messaging service component of phone, web, or mobile communication systems. For marketing purposes, it is often used by brands to promote text-based offers to consumers, remind about bills (common for telecommunication companies), or send location-based notifications (such as a promo code when a consumer walks by a restaurant).
- Thread** – A strand of messages, which represent a conversation or part of a conversation. Threads are essential to most forms of online communication, including social media, web forums, and email. Threads begin with an initial message and then continue as a series of replies or comments.
- Trend** – A topic or hashtag that is popular on social media at a given moment. Social networks, in order to encourage discussion and engagement among their users, highlight trends. The trends that are seen on Twitter and Facebook are personalized for the user, based on location as well as who is followed or what pages are liked.
- Tweet** – A Twitter message. Tweets can contain up to 140 characters of text, as well as photos, videos, and other forms of media. They are public by default and will show up in Twitter timelines and searches unless they are sent from Protected Accounts or as Direct Messages.
- Unfollow** – The action of unsubscribing from another Twitter user’s account.
- URL** – The location of a page or other resource on the World Wide Web. The acronym stands for Uniform Resource Locator.

BIBLIOGRAPHY

- "Creating an Account & Username" <https://help.instagram.com/182492381886913/> (accessed September 15 2014).
- "Getting Started" <https://http://www.facebook.com/help/364458366957655/> (accessed September 15 2014).
- "Getting Started with Twitter" <https://support.twitter.com/articles/215585-getting-started-with-twitter#> (accessed September 15 2014).
- "Group Basics" <https://http://www.facebook.com/help/162866443847527> (accessed September 15 2014).
- "History of Marketing" <http://www.multimediamarketing.com/mkc/historyofmarketing/> (accessed January 20 2013).
- "Key Findings: Who Worships in the U.S.?" <http://www.uscongregations.org/blog/2014/02/17/key-findings-who-worships-in-the-u-s/> (accessed October 25 2014).
- "Like" <https://http://www.facebook.com/help/452446998120360/> (accessed September 15 2014).
- "Promote Your Page" <https://http://www.facebook.com/help/294671953976994/> (accessed September 15 2014).
- "Top 10 Reasons to Meet in Dayton" <http://daytoncvb.com/meet/top-10-reasons-to-meet-in-dayton/> (accessed August 5 2013).
- "Using Hashtags on Twitter" <https://support.twitter.com/articles/49309-using-hashtags-on-twitter#> (accessed September 15 2014).
- "Using Twitter with Facebook" <https://support.twitter.com/articles/31113-using-twitter-with-facebook#> (accessed September 15 2014).

- "Westwood Neighborhood in Dayton, Ohio (Oh), 45407, 45417, 45427 Detailed Profile" <http://www.city-data.com/neighborhood/Westwood-Dayton-OH.html> - ixzz2wrJtnFwU 2011 (accessed August 5 2013).
- "What Should We Learn from the Life of Moses?" <http://www.gotquestions.org/life-Moses.html> (accessed August 20 2014).
- "Billy Graham: A New Kind of Evangelist." *Time*, October 25 1954, 38.
- "Profile—Billy Graham." *The Observer*, April 24 1955, 3.
- "Billy Graham Answers His Critics." *Look*, February 7 1956, 47.
- "It Pays to Advertise : Pastor Turns to Madison Avenue to Help Fill the Pews." *The Los Angeles Times* 1987.
- "Religious Views and Beliefs Vary Greatly by Country, According to the Latest Financial Times/Harris Poll" <http://www.harrisinteractive.com/NEWS/allnewsbydate.asp?NewsID=1130> (accessed December 2012).
- "Tyndale Bible History" <http://www.william-tyndale.com/tyndale-bible-history.html> (accessed March 1 2013).
- "Bishop Willie E. Mitchell Sr. Biography" <http://rcmionline.com/indexb.html> (accessed July 31 2013).
- "Pope Asks Bloggers to Give Internet a Soul" http://storico.radiovaticana.va/en1/storico/2010-04/374892_pope_asks_bloggers_to_give_internet_a_soul.html (accessed September 21 2014).
- "Luke 14:23'S Compel Them to Come in Refers to Irresistible Grace" (accessed January 9 2013).
- "Millennials: The Challenger Generation." *Prosumer Report* 11, (2011): 3.
- "Elizabeth Drescher: Digital Ministry, Made for the Mainline" <http://www.faithandleadership.com/qa/elizabeth-drescher-digital-ministry-made-for-the-mainline> (accessed August 20 2014).

"Peta to Sex-Promoting Minister Mike Scruggs: Add Vegan Meals for Extra Oomph" <http://www.peta.org/mediacenter/news-releases/PETA-to-Sex-Promoting-Minister-Mike-Scruggs--Add-Vegan-Meals-for-Extra-Oomph.aspx> (accessed October, 22 2013).

"Preacher Erects Stripper Pole in Pulpit" <http://www.cnn.com/video/?/video/us/2012/04/02/preacher-stripper-pole-sermon.wlwt&ieref=allsearch> (accessed October 22 2013).

"Stripper Pole Pastor Explains Listen to Interview" <http://www.joy105.com/stripper-pole-pastor-explains-listen-to-interview/> (accessed October 22 2013).

"Demographics for 3011 Oakridge Drive, Dayton, Oh 45417" <http://www.loopnet.com/xNet/MainSite/Listing/Profile/ListingDemographics.aspx?LID=17872100&PgCxtGuid=fa401ebd-e3fb-412f-b134-ba7fc7a3568d&PgCxtFLKey=&PgCxtCurFLKey=ProfileSE&PgCxtDir=Down> (accessed August 5 2013).

Abraham, William J. *The Logic of Evangelism*. Grand Rapids, Mich.: W.B. Eerdmans, 1989.

Anderson, Leith. *A Church for the 21st Century*. Minneapolis, Minn.: Bethany House Publishers, 1992.

Anderson, Ray Sherman. *Theological Foundations for Ministry : Selected Readings for a Theology of the Church in Ministry*. Grand Rapids: Eerdmans, 1979.

Armstrong, Kevin. "Advertising Religion: A Necessary Evil, or Just Necessary " *Clergy Notes* 2000.

Barker, Kenneth L. and John R. Kohlenberger. *Zondervan Niv Bible Commentary*. Vol. 1. 2 vols. Grand Rapids, Mich.: Zondervan Pub. House, 1994.

Barna, George. *Marketing the Church*. Colorado Springs, Colo.: NavPress, 1988.

—, *A Step-by-Step Guide to Church Marketing : Breaking Ground for the Harvest*. Ventura, Calif., U.S.A.: Regal Books, 1992.

—, *State of the Church, 2002*. Ventura, Calif.: Issachar Resources, 2002.

Barrett, David B. *Evangelize! : A Historical Survey of the Concept Global Evangelization Movement : The Ad 2000 Series*. Birmingham, Ala.: New Hope, 1987.

Barry, Dave. *Dave Barry in Cyberspace*. New York: Crown, 1996.

- Bartels, Robert. *The History of Marketing Thought*. 2d ed. Grid Series in Marketing. Columbus, Ohio: Grid inc., 1976.
- Barth, Karl, Geoffrey William Bromiley, Thomas F. Torrance, Frank McCombie and Princeton Theological Seminary. *Church Dogmatics*. 5 vols. Study ed. London ; New York: T & T Clark, 2009.
- Bosch, David Jacobus. *Transforming Mission : Paradigm Shifts in Theology of Mission* American Society of Missiology Series. Maryknoll, N.Y.: Orbis Books, 1991.
- Boyd, Malcolm. *Crisis in Communication; a Christian Examination of the Mass Media*. Garden City, N.Y.,: Doubleday, 1957.
- Braudel, Fernand. *Civilization and Capitalism, 15th-18th Century*. Vol. 1. 3 vols. 1st U.S. ed. New York: Harper & Row, 1982.
- Briscoe, D. Stuart, Haddon Robinson and Grant R. Osborne. *The Iyp New Testament Commentary Series : New Testament*. Vol. Titus. 20 vols. Downers Grove, Ill.: InterVarsity Press, 1991.
- Brown, Chip, "The Genius of Jesus' Marketing Plan"
<http://about300.wordpress.com/2012/02/23/the-genius-of-jesus-marketing-plan/>
 (accessed February 23 2013).
- Buursma, Bruce. "Parish Running Religion up Ad Flagpole." *The Chicago Tribune* 1986.
- Case, Robert, "Christian Journalist: The Gifts of Communication and Perceiving Belong to God (Exodus 4)" <http://robertcaseinpoint.com/2013/02/25/christian-journalist-the-gifts-of-communication-and-perceiving-belong-to-god-exodus-4/> (accessed June 20 2014).
- Chapman, Cameron, "The History and Evolution of Social Media"
<http://www.webdesignerdepot.com/2009/10/the-history-and-evolution-of-social-media/> (accessed June 15 2014).
- Cheong, Pauline Hope. *Digital Religion, Social Media, and Culture : Perspectives, Practices, and Futures* Digital Formations,. New York: P. Lang, 2012.
- Clarke, Adam and Ralph Earle. *Adam Clarke's Commentary on the Bible*. Grand Rapids: Baker Book House, 1967.

- CLIFFORD, CATHERINE, "Women Dominate Every Social Media Network -- except One (Infographic)" <http://www.entrepreneur.com/article/231970> (accessed October 25 2014).
- Coleman, Robert E. *Nothing to Do but Save Souls*. Nappanee, IN: Evangel Pub. House, 2006.
- Cooke, Phil. *Branding Faith : Why Some Churches and Nonprofits Impact Culture and Others Don't*. Ventura, Calif.: Regal Books, 2008.
- , *Unique : Telling Your Story in the Age of Brands and Social Media*. Ventura, Calif.: Regal/From Gospel Light, 2012.
- Crawford, Terrace. *Going Social : A Practical Guide on Social Media for Church Leaders*. Kansas City, Mo.: Beacon Hill Press of Kansas City, 2012.
- Curtis, Dr. Anthony, "The Brief History of Social Media" <http://www2.uncp.edu/home/acurtis/NewMedia/SocialMedia/SocialMediaHistory.html> (accessed June 15 2014).
- D'Orazio, Dante, "Twitter Breaks 400 Million Tweet-Per-Day Barrier, Sees Increasing Mobile Revenue" <http://www.theverge.com/2012/6/6/3069424/twitter-400-million-total-daily-tweets> (accessed August 20 2014).
- Davis, Melinda. *The New Culture of Desire : 5 Radical New Strategies That Will Change Your Business and Your Life*. New York: Free Press, 2002.
- Didsbury, Howard F. and World Future Society. *Communications and the Future : Prospects, Promises, and Problems*. Bethesda, Md.: World Future Society, 1982.
- Doran, David M. "Market-Driven Ministry: Blessing or Curse?" *Detroit Baptist Theological Seminary Journal*, (1996): 54-84.
- Duchesne, Ricardo. "Asia First?" *Journal of The Historical Society* 6, no. 1 (2006): 69-91.
- Everett, Sean, "Facebook Vs Twitter Vs Instagram" <http://seanmeverett.quora.com/Facebook-vs-Twitter-vs-Instagram> (accessed September 15 2014).
- Febvre, Lucien and Henri Jean Martin. *The Coming of the Book : The Impact of Printing 1450-1800*. New ed. Foundations of History Library. London: N.L.B., 1976.

- Fletcher, Joann. *Chronicle of a Pharaoh : The Intimate Life of Amenhotep Iii*. New York: Oxford University Press, 2000.
- Follis, John, "Selling God" <http://www.adweek.com/news/selling-god-29981> (accessed December 2012).
- Fox, Zoe, "The Evolution of Advertising: From Stone Carving to the Old Spice Guy" <http://mashable.com/2011/12/26/history-advertising/> (accessed May 25 2014).
- Friedman, Thomas L. *The World Is Flat : A Brief History of the Twenty-First Century*. 1st ed. New York: Farrar, Straus and Giroux, 2005.
- Fromm, Jeff and Christie Garton. *Marketing to Millennials : Reach the Largest and Most Influential Generation of Consumers Ever*. New York: AMACOM, American Management Association, 2013.
- Frommer, Dan, "Here's How to Use Instagram" <http://www.businessinsider.com/instagram-2010-11> (accessed June 15 2014).
- Gould, Meredith. *The Word Made Fresh : Communicating Church and Faith Today*. Harrisburg, PA: Morehouse Pub., 2008.
- , *The Social Media Gospel : Sharing the Good News in New Ways*. Collegeville, Minnesota: Liturgical Press, 2013.
- Green, Michael. *Evangelism in the Early Church*. Rev. ed. Grand Rapids, Mich.: W.B. Eerdmans Pub., 2004.
- Hadden, Jeffrey K. and Charles E. Swann. *Prime Time Preachers : The Rising Power of Televangelism*. Reading, Mass.: Addison-Wesley Pub. Co., 1981.
- Havens, Andy, "What Is Marketing?" <http://www.churchmarketingsucks.com/2004/11/what-is-marketing/> (accessed December 2012).
- Heine, Christopher, "Pepsi and Red Bull Talk Instagram Activations" <http://www.clickz.com/clickz/news/2168388/pepsi-red-bull-talk-instagram-activations> (accessed September 15 2014).
- Henry, Matthew and Martin H. Manser. *The New Matthew Henry Commentary : The Classic Work with Updated Language*. Abridged ed. Grand Rapids, Mich.: Zondervan, 2010.

- Hillsberg, Alex, "Most Popular Social Media Sites Review: Why Women Are the Real Power Behind the Huge Success of Pinterest and Tumblr" <http://reviews.financesonline.com/most-popular-social-media-sites-review/> (accessed October 25 2014).
- Hughes, Philip Edgcumbe. *Paul's Second Epistle to the Corinthians; the English Text with Introduction, Exposition and Notes* The New International Commentary on the New Testament. Grand Rapids, Mich.,: Eerdmans, 1962.
- Hunt, Michal, "The Pentateuch Part II: Exodus" http://www.agapebiblestudy.com/exodus/Exodus_Lesson_2.htm (accessed August 20 2014).
- Huth, Tom, "Marketing Plan for the Church" <http://buckinut33.wordpress.com/> (accessed January 4 2013).
- III, J. Hampton Keathley, "The Foundation, Means, and Motivation for Godly Behavior (Titus 2:11-15)" <https://bible.org/seriespage/foundation-means-and-motivation-godly-behavior-titus-211-15> (accessed June 1 2014).
- IV, Hampton Keathley, "The Great Supper" <http://bible.org/seriespage/great-supper> (accessed October 23 2012).
- Jacobson, Simon, "How to Reach People" http://meaningfullife.com/social/education/The_Art_of_Communication.php (accessed December 2012).
- Jr., Amos Johnson, "Create a Marketing Strategy for Success the Jesus Way" <http://www.amosjohnsonjr.com/training.php?page=19> (accessed September 23 2012).
- Julian, Larry S. *God Is My Success : Transforming Adversity into Your Destiny*. New York: Warner Faith, 2005.
- Kazeniak, Andy, "Compete" <https://blog.compete.com/2009/02/09/facebook-myspace-twitter-social-network/> (accessed June 15 2014).
- Lajoie, Raymond A. "William Tyndale: Early Reformer & Bible Translator." *Christian History & Biography* 1987.
- Lake, Laura, "Marketing Vs. Advertising: What's the Difference?" <http://marketing.about.com/cs/advertising/a/marketvsad.htm> (accessed February 20 2014).

LC Purchase Collection (Library of Congress). *Cool Hand Luke*. United States: Warner Bros. Pictures Warner Home Video, 1967.

The Invention of Typography—Gutenberg (1450?).
<http://www.britannica.com/EBchecked/topic/477017/printing/36836/The-invention-of-typography-Gutenberg-1450>.

Lee, Newton. *Facebook Nation : Total Information Awareness*. New York, N.Y.: Springer, 2013.

Magazine, Time. *Great Inventions : Geniuses and Gizmos : Innovation in Our Time*. New York: Time Home Entertainment; Melia, 2003.

Man, John. *Gutenberg : How One Man Remade the World with Words*. New York: John Wiley & Sons, 2002.

—, *The Gutenberg Revolution : The Story of a Genius and an Invention That Changed the World*. London: Review, 2002.

Mariottini, Dr. Claude, "Did Moses Have a Cleft Lip?"
<http://claudemariottini.com/2010/01/18/did-moses-have-a-cleft-lip-2/> (accessed June 15 2014).

Maynard-Reid, Pedrito U. *Complete Evangelism : The Luke-Acts Model*. Scottdale, Pa.: Herald Press, 1997.

McGirt, Ellen, "Facebook's Mark Zuckerberg: Hacker. Dropout. Ceo."
<http://www.fastcompany.com/59441/facebooks-mark-zuckerberg-hacker-dropout-ceo> (accessed June 15 2014).

McLuhan, Marshall. *The Gutenberg Galaxy; the Making of Typographic Man*. Toronto: University of Toronto Press, 1962.

McLuhan, Marshall. *Understanding Media; the Extensions of Man*. 1st ed. New York,: McGraw-Hill, 1964.

Miners, Zach, "Older Adults Warm up to Social Networking"
<http://www.techhive.com/article/2045964/older-adults-warm-up-to-social-networking.html> (accessed October 25 2014).

Oberman, Heiko Augustinus. *Luther : Man between God and the Devil*. New Haven: Yale University Press, 1989.

- Phillips, Sarah, "A Brief History of Facebook"
<http://www.theguardian.com/technology/2007/jul/25/media.newmedia> (accessed June 15 2014).
- Poulter, James, "Monday Musings: The Gutenberg Effect"
<http://jamespoulter.co.uk/2010/03/monday-musings-the-gutenberg-effect/>
 (accessed March 1 2013).
- Pritchard, G. A. *Willow Creek Seeker Services : Evaluating a New Way of Doing Church*. Grand Rapids, Mich.: Baker Books, 1996.
- Radmacher, Earl D., Ronald Barclay Allen and H. Wayne House. *The Nelson Study Bible : New King James Version*. Nashville: T. Nelson Publishers, 1997.
- Rainer, Thom S. and Jess Rainer. *The Millennials*. Nashville: B & H Pub. Group,, 2011.
- Rice, Jesse. *The Church of Facebook : How the Hyperconnected Are Redefining Community*. 1st ed. Colorado Springs, Colo.: David C. Cook, 2009.
- Richmond, Riva. "Enterprise: Facebook, a Marketer's Friend; Site Offers Platform to Tout Products, Interact with Users." *Wall Street Journal* 2007.
- Roberts, Colin H., T. C. Skeat and Colin H. Roberts. *The Birth of the Codex*. London ; New York: Published for the British Academy by the Oxford University Press, 1983.
- Sanderson, Mark, "Gutenberg and Advertising: A Copy and Paste of History?"
http://www.talentzoo.com/beyond-madison-ave/blog_news.php?articleID=9630
 (accessed March 1 2013).
- Schuller, Robert Harold. *Self-Esteem, the New Reformation*. Waco, Tex.: Word Books, 1982.
- Scrivener, Glen, "Mission and Evangelism 1" <http://www.theologynetwork.org/theology-of-everything/getting-stuck-in/mission-and-evangelism-1.htm> (accessed April 20 2013).
- Scruggs, Mike. In *Issues*, edited by Courtis Fuller, 2013.
- Sernovitz, Andy. *Word of Mouth Marketing : How Smart Companies Get People Talking*. 3rd ed. Austin, TX: Greenleaf Book Group Press, 2012.
- Shiels, Maggie, "Web Slows after Jackson's Death"
<http://news.bbc.co.uk/2/hi/technology/8120324.stm> (accessed June 15 2014).

- Smith, Cooper, "Here's Why Instagram's Demographics Are So Attractive to Brands"
<http://www.businessinsider.com/instagram-demographics-2013-12> (accessed June 15 2014).
- Stern, Joanna, "Facebook Buys Instagram for \$1 Billion"
<http://abcnews.go.com/blogs/technology/2012/04/facebook-buys-instagram-for-1-billion/> (accessed June 15 2014).
- Stevens, Robert E. *Concise Encyclopedia of Church and Religious Organization Marketing*. Binghamton, N.Y.: Best Business Books : Haworth Reference Press, 2006.
- Team, The Instagram, "We're the 2011 App Store Iphone App of the Year!"
<http://blog.instagram.com/post/13928169232/were-the-2011-app-store-iphone-app-of-the-year> (accessed August 20 2014).
- Terry, John Mark. *Evangelism : A Concise History*. Nashville, Tenn.: Broadman & Holman, 1994.
- Trenkler, Walter Kramer and Gotz. "*Luther,*" *Lexicon Van Hardnekkige Misverstanden*. Nederlands: Bert Bakker, 1997.
- Vernon, Dr. R.A. *Size Does Matter*. Cleveland: Victory Media & Publishing, 2011.
- Vogt, Brandon. *The Church and New Media : Blogging Converts, Online Activists, and Bishops Who Tweet*. Huntington, Ind.: Our Sunday Visitor, 2011.
- Warren, Richard. *The Purpose Driven Church : Growth without Compromising Your Message & Mission*. Grand Rapids, Mich.: Zondervan Pub., 1995.
- Webster, Douglas D. *Selling Jesus : What's Wrong with Marketing the Church*. Downers Grove, Ill.: InterVarsity Press, 1992.
- Wells, David F., "The Bleeding of the Evangelical Church"
<http://www.monergism.com/thethreshold/sdg/bleeding.html> (accessed March 1 2014).
- Wesley, John. *An Extract of the Rev. Mr. John Wesley's Journal from His Embarking for Georgia to His Return to London*. Bristol,: Printed by S. and F. Farley, 1739.
- Wilson, Dr. Ralph F., "The Birth and Call of Moses (Exodus 1-4)"
http://www.jesuswalk.com/moses/1_call.htm (accessed October 23 2012).

- Wilson, Dr. Ralph F., "Parable of the Great Banquet (Luke 14:12-24) "
http://www.jesuswalk.com/lessons/14_12-24.htm (accessed October 23 2012).
- Winograd, Morley and Michael D. Hais. *Millennial Momentum : How a New Generation Is Remaking America*. New Brunswick, NJ: Rutgers University Press, 2011.
- Winston, Brian. *Media Technology and Society : A History : From the Telegraph to the Internet*. London ; New York: Routledge, 1998.
- Wise, Justin. *The Social Church : A Theology of Digital Communication*. Chicago: Moody Publishers, 2014.
- Wood, Arthur Skevington. *The Burning Heart; John Wesley, Evangelist*. Grand Rapids,: W. B. Eerdmans Pub. Co., 1967.
- Wurman, Richard Saul. *Information Anxiety : What to Do When Information Doesn't Tell You What You Need to Know*. New York: Bantam, 1990.
- Zain, Osama, "The Historical Background About Marketing"
<http://articles2day.org/2012/05/the-historical-background-what-is-marketing.html>
(accessed January 20 2013).